

# THE CRITICAL REVIEW.

For the Month of *November*, 1766.

## ARTICLE I.

*Commentaries on the Laws of England. Book II. By William Blackstone, Esq; Solicitor-General to her Majesty. 4to. Pr. 1*l*. 1*s*. Worral.*

**T**HIS very instructive author, after the historical account of the feudal reliefs, which we quoted in our last Number, proceeds to *primer seisin*, which was incident only to the king's tenants *in capite*.

*Primer seisin* was a feudal burthen, only incident to the king's tenants *in capite*, and not to those who held of inferior or mesne lords. It was a right which the king had, when any of his tenants *in capite* died seised of a knight's fee, to receive of the heir (provided he were of full age) one whole year's profits of the lands, if they were in immediate possession; and half a year's profits, if the lands were in reversion expectant on an estate for life. This seems to be little more than an additional relief: but grounded upon this feudal reason; that, by the ancient law of feuds, immediately upon a death of a vassal the superior was intitled to enter and take seisin or possession of the land, by way of protection against intruders, till the heir appeared to claim it, and receive investiture: and, for the time the lord so held it, he was entitled to take the profits; and, unless the heir claimed within a year and day, it was by the strict law a forfeiture. This practice however seems not to have long obtained in England, if ever, with regard to tenures under inferior lords; but, as to the king's tenures *in capite*, this *prima seisin* was expressly declared, under Henry III and Edward II, to belong to the king by prerogative, in contradistinction to other

lords. And the king was intitled to enter and receive the whole profits of the land, till livery was sued ; which suit being commonly within a year and day next after the death of the tenant, therefore the king used to take at an average the *first fruits*, that is to say, one year's profits of the land. And this afterwards gave a handle to the popes, who claimed to be feudal lords of the church, to claim in like manner from every clergyman in England the first year's profits of his benefice, by way of *primicias*, or first fruits.

We should have been obliged to Mr. Blackstone if he had informed us, whether the kings of England under the Normannic constitution might not have refused the performance of homage, without which no man could be *baro, vel homo, regis* ; and whether the king's consent was not necessary, before any man could purchase or hold a barony.

If the male heir was of full age, that is, twenty-one, or the female fourteen, the above payments were made ; but if either of them was under age, the king had the custody of the body and lands of such heir, without rendering any account of the profits, till the ward was of age. This may serve to account for the immense estates formerly made under the crown. We cannot form a better idea of this, than by making an estimate of the English estates now belonging to minors, the rents and profits of which, in the feudal days, went to the crown, without account, till the heirs were of age. It was usual for a minister to be gratified with three or four, and sometimes a dozen prime wardships in lieu of his services ; a far more lucrative reward than the pensions and salaries annexed to the modern offices of state. Henry VII. who was more frugal of his gifts than any of our other kings, left a richer treasury, which he raised by his wardships, than all the kings of Europe were then possessed of ; and it is from their profits alone that we can account for the prodigious sums spent by some of the great officers of state in entertaining their mistress queen Elizabeth. Our author thinks that the ward, when he came to age, paying half a year's profits of his land for delivering his estate out of his guardian's hands, was expressly contrary to Magna Charta. He likewise enumerates the various abuses and oppressions which afterwards arose from this great branch of the prerogative, and assigns some reasons, from the history of Tacitus, for the institution of feudal knighthood. The right of marriage of the ward, which was vested in his or her lord or guardian, falls next under this ingenious gentleman's disquisition.

But, before they came of age, there was still another piece of authority, which the guardian was at liberty to exercise over his infant wards ; I mean the right of *marriage*, (*maritagium*,



as contradistinguished from *matrimonium*) which in it's feudal sense signifies the power, which the lord or guardian in chivalry had of disposing of his infant ward in matrimony. For, while the infant was in ward, the guardian had the power of tendering him or her a suitable match, without *disparagement*, or inequality: which if the infants refused, they forfeited the value of the marriage, *valorem maritagii*, to their guardian; that is, so much as a jury would assess, or any one would *bona fide* give to the guardian for such an alliance: and, if the infants married themselves without the guardian's consent, they forfeited double the value, *duplicem valorem maritagii*. This seems to have been one of the greatest hardships of our antient tenures. There are indeed substantial reasons why the lord should have the *restraint* and *control* of the ward's marriage, especially of his female ward; because of their tender years, and the danger of such female ward's intermarrying with the lord's enemy. But no tolerable pretence could be assigned why the lord should have the *sale* or *value*, of the marriage. Nor indeed is this claim of strictly feudal original; the most probable account of it seeming to be this: that by the custom of Normandy the lord's consent was necessary to the marriage of his *female*-wards; which was introduced into England, together with the rest of the Norman doctrine of feuds: and it is likely that the lords usually took money for such their consent, since in the often-cited charter of Henry the first, he engages for the future to take nothing for *his* consent; which also he promises in general to give, provided such female ward were not married to his enemy. But this, among other beneficial parts of that charter, being disregarded, and guardians still continuing to dispose of their wards in a very arbitrary unequal manner, it was provided by king John's great charter, that heirs should be married without disparagement, the next of kin having previous notice of the contract; or, as it was expressed in the first draught of that charter, *ita maritentur ne disparagentur, et per consilium propinquorum de consanguinitate sua*. But these clauses in behalf of the relations were omitted in the charter of Henry III; wherein the clause stands merely thus, *haeredes maritentur absque disparagatione*; meaning certainly, by *haeredes*, heirs female, as there are no traces before this to be found of the lord's claiming the marriage of heirs male; and as Glanvil expressly confines it to heirs female. But the king and his great lords thenceforward took a handle from the ambiguity of this expression to claim them both, *sive sit masculus sive femina*, as Bracton more than once expresses it; and also, as nothing but disparagement was restrained by *magna charta*, they thought themselves at liberty to make all other advantages that they could. And afterwards this right, of selling the ward

in marriage, or else receiving the price or value of it, was expressly declared by the statute of Merton; which is the first direct mention of it that I have met with, in our own or in any other law.

It may be thought presumptuous in critics, who are no professed lawyers, to differ from so great an authority as that of Mr. Blackstone; yet we are inclined to believe that we find, even in the Saxon times, some traces of the *jus maritagii* being vested in the crown. One of Canute's laws expressly provided, that no man should constrain either woman or maid to marry otherwise than they pleased, nor take any money from them, unless by way of thankfulness. We do not pretend to say that this amounts to a direct proof that the marriage of female wards belonged to the guardian, but it seems to hint that some such power had been formerly claimed and exercised under the Saxons. The old book of the abbey of Ramsey mentions five hides of land given by one Edwin to archbishop Odo, for inclining the king to allow him to marry a certain lady. We wish Mr. Blackstone had been a little more precise in stating the cases of marriages according to the charter of Henry I. which to us, conveys a very different idea from what we are apt to conceive from the above passage: the words are, "And if any of my barons or other my subjects, have a mind to give a (*their*) daughter in marriage, or sister, or niece, let him treat with me; but I will neither accept any part of his fortune for such licence, nor will I prohibit his disposing of her, unless it be to my enemy. And if any of my barons, or subjects, should at his death leave a daughter his heir, I will dispose of her with advice of my barons, together with her lands." When we compare these words with those of Henry's coronation-oath copied from the Saxon Chronicle, a contemporary authority, we think it an additional proof that something like wardships of marriage subsisted in the Saxon times; at least with regard to lands held as folc-lands, the grants of which being for a certain term of years, were revertible to the crown upon the expiration of the time. Add to this, that this famous charter of Henry I. passed almost as soon as he had mounted the throne, when he was, in consequence of his oath, to abolish all unjust measures which had prevailed in the reign of his brother, and to establish the very best laws which his subjects had at any time enjoyed under any of the kings his predecessors. But the principal instruction we receive from the words of the act we have quoted is, that the king, in the disposal of an heiress in marriage, together with her lands, was to take the advice of his barons. Our author then proceeds to describe the other concomitants of tenure by knight service, their qualities, fruits, and consequences,



quences, until they were abolished by the 12th of Charles II. a statute (says he) which was a greater acquisition to the civil property of this kingdom than even Magna Charta itself.

Having thus discussed the great doctrines of the feudal system, and the ancient English tenures, Mr. Blackstone proceeds, in his sixth chapter, to treat of the modern English tenures, which he shews to have arisen from the ancient feudal system, because the statute of the 12th of Charles II. did no more than abolish the oppressive or military part of the feudal constitution. This subject indispensably engages him to treat of that very important and difficult term *socage*, which he discusses in a clear and accurate manner.

The free *socage*, therefore, in which these tenements are held, seems to be plainly a remnant of Saxon liberty; which may also account for the great variety of customs, affecting these tenements so held in ancient *burgage*: the principal and most remarkable of which is that called *Borough-English*, so named in contradistinction as it were to the Norman customs, and which is taken notice of by Glanvil, and by Littleton; viz. that the youngest son, and not the eldest, succeeds to the *burgage* tenement on the death of his father. For which Littleton gives this reason; because the youngest son, by reason of his tender age, is not so capable as the rest of his brethren to help himself. Other authors have indeed given a much stranger reason for this custom, as if the lord of the fee had antiently a right to break the seventh commandment with his tenant's wife on her wedding-night; and that therefore the tenement descended not to the eldest, but the youngest, son; who was more certainly the offspring of the tenant. But I cannot learn that ever this custom prevailed in England, though it certainly did in Scotland, (under the name of *mercheta* or *marcheta*) till abolished by Malcolm III.

Is Mr. Blackstone certain that this was the case, or that Malcolm III. did not institute the *mercheta*, which was half a mark, to be paid by the bridegroom to his landlord in lieu of the detestable custom of the latter lying the first night with the bride? If we mistake not, Buchanan and the other Scotch historians represent the affair in that manner, and inform us, that the alteration took place through the intercession of queen Margaret, who was an English princess. Perhaps our author may not think it improper to review this part of his work.

The nature and properties of estates come next under Mr. Blackstone's disquisition, which he divides into the following heads: freehold estates of inheritance; freeholds not of inheritance; estates less than freehold; estates upon condition; estates in

Possession, remainder and reversion; estates in severally, joint tenancy, coparcenary, and common.

The author afterwards proceeds to treat of the title to things real (which were the subject of his former chapters) with the manner of acquiring and losing it. He first considers the subject in general, and defines the several stages or degrees requisite to form a complete title to lands and tenements. The lowest degree is *naked possession*, that is, when a man gets possession of an estate without having a right to it. Mr. Blackstone thinks, that even this low degree of title, may, by length of time, and negligence of the person who hath the right, ripen into a perfect and indefeasible title. The next degree is the right of possession which a man may have, whether he himself or another is in possession; but even the heir of a wrong possessor can be divested of this right, though only apparent, by an action at law. The third degree is the mere right of property, which may exist without either possession or even the right of possession. Here we learn, that though a man may retain the actual right both of possession and property, yet if he acquiesces for thirty years, without bringing any action against the son of the last possessor, to recover possession of the lands, the son gains the actual right of possession, and the other retains only the mere right of property; and even this right will fail, or at least be without a remedy, unless it is pursued within the space of sixty years. Thus a complete title to lands, tenements, and hereditaments, consists in the union of possession, the right of possession, and the right of property.

Mr. Blackstone next examines title under its different denominations; and first under that of descent. 'Descent (says he) or hereditary succession, is the title whereby a man on the death of his ancestor acquires his estate by right of representation, as his heir at law. An heir therefore is he upon whom the law casts the estate immediately on the death of the ancestor; and an estate, so descending to the heir, is in law called the inheritance.'

'The doctrine of descents, or law of inheritances in fee-simple, is a point of the highest importance; and is indeed the principal object of the laws of real property in England. All the rules relating to purchases, whereby the legal course of descents is broken and altered, perpetually refer to this settled law of inheritance, as a *datum* or first principle universally known, and upon which their subsequent limitations are to work. Thus a gift in tail, or to a man and the heirs of his body, is a limitation that cannot be perfectly understood without a previous knowledge of the law of descents in fee-simple. One may well



well perceive, that this is an estate confined in its descent to such heirs only of the donee, as have sprung or shall spring from his body; but who those heirs are, whether all his children both male and female, or the male only, and (among the males) whether the eldest, youngest, or other son alone, or all the sons together, shall be his heir; this is a point, that we must resort back to the standing law of descents in free-simple to be informed of.

This is a point of so much importance as well as difficulty, that the learned author chuses to illustrate it by tables, which can admit of no abridgment or description. Title by purchase, and first by escheat, falls next under his cognizance. Escheat (says he) was one of the consequences and fruits of feudal tenure. The word itself is originally French or Norman, in which language it signifies chance or accident; and with us denotes an obstruction of the course of descent, and a consequent determination of the tenure, by some unforeseen contingency, in which case the land naturally results back, by a kind of reversion, to the original grantor or lord of the fee.

Escheat therefore being a title frequently vested in the lord by inheritance, as being the fruit of a signiory to which he was intitled by descent, (for which reason the lands escheating shall attend the signiory, and be inheritable by such only of his heirs as are capable of inheriting the other) it may seem in such cases to fall more properly under the former general head of acquiring title to estates, *viz.* by descent, (being vested in him by act of law, and not by his own act or agreement) than under the present, by purchase. But it must be remembered that in order to complete this title by escheat, it is necessary that the lord perform an act of his own, by *entering* on the lands and tenements so escheated, or suing out a *writ of escheat*: on failure of which, or by doing any act that amounts to an implied waiver of his right, as by accepting homage or rent of a stranger who usurps the possession, his title by escheat is barred. It is therefore in some respect a title acquired by his own act, as well as by act of law. Indeed this may also be said of descents themselves, in which an entry or other seisin is required, in order to make a complete title; and therefore this distribution by our legal writers seems in this respect rather inaccurate; for, as escheats must follow the nature of the signiory to which they belong, they may vest by either purchase or descent, according as the signiory is vested. And, though sir Edward Coke considers the lord by escheat as in some respects the assignee of the last tenant, and therefore taking by purchase; yet, on the other hand, the lord is more frequently considered as being *ultimus hæres*, and therefore taking by descent in a kind of caducary succession.

‘ The law of escheats is founded upon this single principle, that the blood of the person last seized in fee-simple is, by some means or other, utterly extinct and gone: and, since none can inherit his estate but such as are of his blood and consanguinity, it follows as a regular consequence, that when such blood is extinct, the inheritance itself must fail; the land must become what the feudal writers denominate *feudum apertum*; and must result back again to the lord of the fee, by whom, or by those whose estate he hath, it was given.’

Under this division of our author's work we also learn, that by the English law bastards are incapable of being heirs; but that under the civil law, which is that of Scotland at this time, a bastard may succeed to an inheritance, if, after its birth, the mother was married to the father: ‘ and also, if the father had no lawful wife or child, then, even if the concubine was never married to the father, yet she and her bastard son were admitted each to one twelfth of the inheritance, and a bastard was likewise capable of succeeding to the whole of his mother's estate, although she was never married; the mother being sufficiently certain, though the father is not. But our law, in favour of marriage, is much less indulgent to bastards.’

We know not whether the Scots have adopted this last part of the civil law. In this chapter likewise Mr. Blackstone has informed us of the following curious particulars.

‘ There is indeed one instance, in which our law has shewn them some little regard; and that is usually termed the case of *bastard eigné* and *mulier puisné*. This happens when a man has a bastard son, and afterwards marries the mother, and by her has a legitimate son, who in the language of the law is called a *mulier*, or as Glanvil expresses it in his Latin, *filius mulieratus*; the woman before marriage being *concubina*, and afterwards *mulier*. Now here the eldest son is bastard, or *bastard eigné*; and the younger son is legitimate, or *mulier puisné*. If then the father dies, and the *bastard eigné* enters upon his land, and enjoys it to his death, and dies seized thereof, whereby the inheritance descends to his issue; in this case the *mulier puisné*, and all other heirs, (though minors, feme-coverts, or under any incapacity whatsoever) are totally barred of their right. And this, 1. As a punishment on the *mulier* for his negligence, in not entering during the *bastard's* life, and evicting him. 2. Because the law will not suffer a man to be bastardized after his death, who entered as heir and died seized, and so passed for legitimate in his life-time. 3. Because the canon law (following the civil) did allow such *bastard eigné* to be legitimate, on the subsequent marriage of his mother: and therefore the laws of England (tho' they would not admit either the civil or canon law to rule the

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inheritances of this kingdom, yet) paid such a regard to a person thus peculiarly circumstanced, that, after the land had descended to his issue, they would not unravel the matter again, and suffer his estate to be shaken. But this indulgence was shewn to no other kind of bastard; for, if the mother was never married to the father, such bastard could have no colourable title at all.

The learned author next considers the case of aliens, which, under the law of England, is very singular; for they are as incapable of inheriting as a bastard. Denization by the king's letters patent admit the son born after the term of such denization to inherit, but excludes the children before. Naturalization, however, by act of parliament admits of the eldest son inheriting, because such an act is allowed to have a retrospective energy, which simple denization has not; and this we conceive to be the true difference between denization and naturalization. He then proceeds to examine title under the heads of occupancy, prescription, and forfeiture; and in all these chapters the reader will meet with many new and instructive observations, particularly with regard to the statutes of mortmain. The remainder of these excellent Commentaries treats of title by alienation, alienation by deed, alienation by matter of record, alienation by special custom (which is a narrow title, being confined to copyhold lands, and such customary estates as are holden in ancient demesne, or in manors of a similar nature) and alienation by devise.

In the twenty-fourth chapter Mr. Blackstone discusses the right of things personal, under which name are included all sorts of things *moveable*, that may attend a man's person wherever he goes; and which law does not regard so much as things *immovable*, such as lands, houses, and their profits. Our author, however, observes, that moveable property is now of much greater importance than it was in the feudal times, and is a more considerable object for the law. This subject induces him to treat of chattels, which he divides into real and personal. The former are such as concern, or favour of the realty; as terms for years in land, wardships in chivalry (while the military tenures subsisted), the next presentation to a church, estates by statute-merchant, statute-staple, elegit, or the like. Personal chattels, on the other hand, are things moveable, which may be carried about with the owner from one part of the world to another; and it is of those the author principally speaks in the remainder of the book, as the nature of real chattels had been considered in the chapters employed upon real estates. Mr. Blackstone concludes the volume with treating of title by occupancy, by prerogative and forfeiture, by custom, by

by succession, marriage and judgment, by gift, grant and contract, by bankruptcy, by testament and administration.

Such are the contents of the second volume of this valuable performance, which it may perhaps be deemed a species of impertinence in us to recommend, after having received such distinguished marks of public approbation. The observations we have taken the liberty to introduce, are such as relate not to law but antiquity; and therefore we shall conclude with the words of Cicero, in his pleading for the poet Archias, *Etenim omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione inter se continentur.*

II. *The peculiar Doctrines of Revelation, relating to particular Sacrifices, Redemption by Christ, Faith in him, the Treatment of different moral Characters by the Deity under the several Dispensations of revealed Religion, &c. exhibited as they are taught in Holy Scripture; and the Rationale of them illustrated: In Two Essays. To which are subjoined two Dissertations, viz. 1. On the Office of Jesus Christ, as Mediator and Surety of the New Covenant. 2. On the Person of Jesus Christ. By James Richie, M.D. In Two Vols. 4to. Cadell. [Concluded.]*

THIS learned and inquisitive writer, having considered the rectitude of the divine government in the treatment of mankind under the patriarchal dispensation, proceeds to shew, what kind of treatment moral characters received from the Deity under the law of Moses.

As perfect obedience was not to be expected from any of the Hebrew nation, any more than from the rest of mankind, they remained, he says, divested of the badge of innocence; and being subjected to mortality and death, were treated as offenders. By these means a due difference was preserved between their treatment, and that of creatures whose obedience was undefective. The punishments, denounced, and executed upon the *impenitent*, were all of a temporal nature, and such as were formed out of those evils to which men are obnoxious in the present life. In the case of a general defection from God by idolatry and impiety, the punishments threatened, were either a *life*, in the land of Canaan, miserable and wretched in proportion to the degree and continuance of the defection; or *extermination* out of it by the most grievous captivities. Enormous sins, such as contempt of authority, idolatry, and its concomitant vices, and those crimes which had an immediate and direct tendency to the ruin of society, were made capital by the law; and the persons who were guilty of them were to suffer death,



death, whether they were penitent or impenitent. And for offences of a less atrocious nature, determinate punishments, less grievous than that of death, were annexed to the greatest part of them; and the rest were ordered to be punished in a discretionary, but equitable manner, by the judges. The rewards, likewise, which were promised to the penitent and obedient, were of a temporal nature, and are all comprehended in this general one, viz. a long and happy life in the land of Canaan. The penal treatment of penitent sinners was the same under this, as under the former dispensation. Piacular sacrifices, continues our author, were appointed as *mults* and *penalties*, and persons of this moral character were expressly ordered to offer them for their offences. By these expedients their treatment was brought to, and preserved in, a consistency with the rectitude of divine moral government.

As this notion of the nature and design of piacular sacrifices is an essential part of our author's plan, he has endeavoured to support it by a variety of arguments. But we shall not extend this article by quotations out of this chapter, as we have cited some of the principal reasons, on which he founds his opinion, in our last Review.

This notion of sacrifices has been espoused by several writers before Dr. Richie. 'It pleased God, says Abarbanel, to mulct, or punish the Israelites by a diminution of their goods, that their minds might be affected with a sense of their loss, in such a manner, as would, for the future, make them extremely careful not to offend in any thing.' And the ingenious Dr. Law observes, that, after all the disputes about the origin and intent of sacrifices, as well before as under the Mosaic law (when they are taken in the strict sense, and distinguished from all other offerings that accompanied either prayers or thanks for particular blessings) he is forced to refer them to divine appointment; and he thinks we may conceive them to have been fixed by way of positive *mult* or *forfeiture*, to render every branch of duty burthensome and expensive to the sinner. But he goes farther, and supposes, that they were appointed likewise for a *testimony* and *symbolical representation* of the sinner's confession and repentance; and lastly, as a *federal rite* denoting, in a more especial manner, the terms of that great covenant, grant, or promise, by which man was to be delivered from the effects of the first transgression.

Having exhibited the scripture evidence, whereby the piacular sacrifices and oblations, which were instituted and offered under the law of Moses, are proved to have been *mults* or *finis*, and, as such, penal to the persons from whom they were exacted, and by whom they were offered; and having likewise given particular

particular and full answers to all the objections which have been alledged against this hypothesis by Dr. Sykes, and others, the author proceeds to consider the effects of these oblations.

The effect, he says, which, in the writings of Moses, is most frequently ascribed to piacular sacrifices, is that of *making atonement*; and, when other effects are named, it scarce ever fails of being mentioned with them, and that, in such a manner, as shews it to be of the same signification and import. The Hebrew word which is commonly used on this occasion is *kephar*. The first place in which it occurs in the Bible is, Gen. vi. 14, where it signifies *pitch* or *bitumen*. From the qualities and use of that substance, as a *cement*, he supposes that the word came afterwards to be used in a figurative sense, to denote any medium by which some *union*, or *relation* was made, restored, or preserved, and supported. This, he says, is the proper notion of *atonement*.

Having shewn the design and effects of these Levitical oblations, he presents us with this definition of a piacular sacrifice: 'It was a *muſt* for sin, and faultiness of moral character, or a mild secondary penalty, imposed by the Deity on a penitent sinner, or on a collective body of penitent sinners, to the end that such a difference should be either made or kept up, between his, or their treatment, and the treatment of perfectly righteous creatures, as the wisdom, goodness, and rectitude of divine moral government required; and to the end, also, that a due and righteous proportion, such as the wisdom and rectitude of government demanded, should be made and constituted between the treatment of one penitent sinner, and that of another penitent sinner, according to the difference there might be betwixt their respective behaviours.'

In the second volume Dr. Richie endeavours to exhibit and explain the rectitude of the divine moral government in the treatment of mankind under the christian theocracy.

In the duration of this theocracy there are two remarkable periods. The first reaches to the end of the world, and the day of judgment; and the second commences at the day of judgment, and reaches forward into eternity.

During the first period a due deference, he says, is made and preserved between the treatment of *impenitent* sinners, and that of all other moral characters, and between the treatment of one impenitent sinner, and that of another impenitent sinner, by a penal subjection to mortality and death, and a due distribution and application of the evils proper to a mortal state. In the second period, the same purposes will be effectually subserved by a *second death*; and the anguish and remorse arising from a serious reflection upon their past sins. Consequently the treatment



ment of *impenitent* sinners, in both periods of the theocracy, is perfectly congruous to the rectitude of divine moral government.

The life, he thinks, which, at the resurrection, is to be restored to the finally impenitent, is to be a mortal one : it is no where said that it is to be eternal. On the contrary, eternal life is constantly mentioned as the blessing which is to be conferred on the penitent and obedient only. The finally wicked and impenitent, after they have been judged, are to suffer a *second death*, Rev. ii. 11. xx. 6. 14. And the way and manner, in which they are to suffer this second death, is frequently explained. They are to be *cast into hell*, into a *furnace of fire*, &c. And from 2 Pet. iii. 7, 10. we learn, not only that the day of judgment, the conflagration of the world, and the perdition of ungodly men, are to be contemporary events, but that our earth, and its atmosphere are reserved unto fire, for the perdition of ungodly men. Wherefore since ungodly men are to be destroyed by fire at the day of judgment, and since our earth and its atmosphere are reserved unto fire, for their destruction at that day ; it follows, that *hell fire*, or *the furnace of fire*, into which the impenitent are to be cast, and burnt alive, is no other than that dreadful fire by which the earth and its atmosphere are then to be destroyed. This punishment is frequently styled *destruction* and *perdition*. And the fire, into which they are to be cast, is described to be *everlasting*, just as the fire, by which the inhabitants of Sodom and Gomorrah were consumed, is called by St. Jude *eternal fire*, because it brought perpetual and irretrievable ruin upon them, and the cities which they inhabited. And because this second death is to be eternal, it is affirmed of the wicked and impenitent, that they shall *never see life* ; and on the contrary, the happiness, which the penitent and virtuous part of mankind, who escape this second death, are to enjoy hereafter, is called *immortality* and *eternal life*. Yet he supposes, that the second death will only affect the *bodies* of the impenitent ; that their immaterial *spirits* will still remain in a state of existence, and suffer remorse and anguish in proportion to the nature and the number of their sins.

In the subsequent part of this performance the author endeavours to shew, that the death of Christ is a fit and proper mean, appointed by the Deity, for exciting and keeping up in the minds of penitent sinners a *painful anguish* or *regret*, for the sins which they have committed, and is therefore a true piacular sacrifice, capable of producing all the effects which are assigned to it in the writings of the New Testament, and of subserving all the ends which were answered by those oblations which were offered under the law of Moses.

The reason, he says, why faith in the death of Christ, as a sacrifice for sin, is made the condition of an interest in the effects of that sacrifice, is, because the death of Christ, without faith in it as a sacrifice for sin, is incapable of exciting and preserving in the mind of a penitent sinner, that anguish and regret for sin, which is necessary to render the consequence of those effects to him consistent with the rectitude of divine moral government. In this view of things, the appointment of *faith* to be the condition of an interest in the benefits, which arise from the sacrifice of Christ, appears, he thinks, to be a wise and rational appointment. But in any other view, it will appear to be an arbitrary, needless, and unaccountable one.

He adds: 'Though penitent sinners, who have not a right faith, neither have, nor can have, any interest in the benefit of the sacrifice of Christ, yet no wrong or injury is done them; they are only excluded from that which they are incapable of enjoying, in a consistency with the rectitude of divine moral government. And at what time soever, that incapacity shall be removed, whether it be in this world, or that to come, they will be admitted to the enjoyment of the whole benefit of the said sacrifice. In the mean time, they are treated in a way which is perfectly suitable to their complex moral character, and congruous to the rectitude of divine moral government.——The Lord's supper was instituted purely with a view to bring his death, as the sacrifice appointed for our sins, frequently to our thoughts, in order to keep up in our minds those pious and good affections which meditation upon it is naturally calculated to excite and preserve; and, among others, that anguish and regret for sins committed, which preserves a due difference between the treatment of penitent sinners and that of perfectly righteous creatures.'

The author then proceeds to shew that the *objective* happiness which the pious and virtuous part of mankind are to enjoy in heaven, is the very same with that which the spotless and perfectly righteous angels enjoy; that this objective happiness is enjoyed by both in such proportions as are correspondent to their respective capacities for it, and to their respective degrees of piety and virtue; that is, they who are perfectly righteous will enjoy the happiness of the heavenly state pure and unmixed; they whose obedience has been defective, with a mixture of anguish and regret.

The author concludes with the following observations: 'The christian theocracy is a plan of divine government, in the formation of which the Deity (as St. Paul expresseth it, Eph. i. 8.) has abounded in all wisdom and prudence. In this plan of govern-

ment,



ment, God hath displayed his infinite wisdom in the election and introduction of a new set of means, by which the whole human species may receive such a treatment as is exactly suitable to their different moral characters, and perfectly congruous to the rectitude of his own moral government : Such a set of means as remedy all the defects of the foregoing dispensations of religion ; furnish out such a treatment, both in this world, and that which is to come, to every individual moral character, and to every degree of moral character, as is perfectly right in itself, and congruous to the end and rectitude of divine moral government ; and, at the same time, supersede the necessity of introducing any new form or plan of divine government for the future. How eminently doth the wisdom of God appear in the appointment of different means for the treatment of penitent sinners in this world, exactly suited to their different capacities and circumstances ; and for bringing them all, at last, to the enjoyment of the same happiness in heaven ; and all this in a perfect consistency with the rectitude of his own moral government ! How illustriously doth his wisdom shine forth in the appointment of the death of Jesus Christ to be the alone sacrifice for sins under this plan of government ! A sacrifice, which is capable of subserving all those ends which were answered by a frequent repetition of a multitude of other piacular sacrifices under the foregoing dispensations of religion, and of rendering the further use of these sacrifices needless ! A sacrifice, which excels all the former piacular sacrifices, not only in efficacy, but in the permanency and duration of its effects ! And, withal, a sacrifice, which is a proper and efficacious mean for rendering, not only those high favours which are conferred on penitent and virtuous *believers* in this world, but the enjoyment of eternal and celestial felicity by all penitent sinners in the world to come, perfectly congruous to the rectitude of divine moral government ! *Lastly* ; In the formation of this plan of government, the wisdom of the Deity appears conspicuously, in regard it is such a plan as has a direct, natural, and strong tendency to promote the practice of piety and virtue among men, and gives no manner of encouragement to the practice of sin and vice, or to a continuance in the practice of them. Instead of furnishing sinners with any ground to hope for absolute impunity by a subsequent repentance, either *near* or *more distant*, it holds up to their view punishment, punishment irremediable by repentance, or any other mean ; anguish and regret for sin, and the faulty part of their moral character, and, in a certain degree, correspondent to the measure and quantity of their disobedience, never to cease, nor to be avoided by any change of moral character ; anguish and regret, which will attend them through life in this world,

world, even after they have repented of their sins: and will accompany them into heaven itself, and be there forever felt; anguish and regret, which, instead of being extinguished, or even abated, by repentance, will be the more sensibly felt, the more pious and virtuous they become.

The christian theocracy, therefore in whatever light we view it, whether with regard to the treatment of all moral characters in general, or of any one moral character in particular; or with regard to the wisdom and benevolence which are displayed in the constitution of it; appears to be a plan of government calculated for the good of mankind, perfectly congruous to the rectitude of divine moral government, and in every respect, worthy of God. These things, however, can only be affirmed of this plan of government, as it is represented in the writings of the *New Testament*, and not as it is exhibited in the systems and explanations of learned and ingenious, but fallible men, which are real misrepresentations of it.

The scheme of Deism, as far as it relates to the divine treatment of penitent sinners, is in great confusion. It neither doth nor can, give us any account of this affair, that can be brought to a consistency with the rectitude of divine moral government. For to say, that the moral character of the penitent is as good as that of the innocent or perfectly righteous; and, therefore, both may be treated in the same manner, (which is all that Deism can say for itself in this affair) is only to assume a principle, which is evidently false, for a true one; and then to draw a conclusion from it, which is as wide of truth as the principle itself. And, indeed, if the *systems*, which Christians have advanced in their explanations of this point, had not been as defective, and as absurd, as the scheme of Deism itself, the latter had, long ere now, lost all credit and countenance among the sensible and rational part of mankind. And as long as these imaginary, unscriptural, and absurd systems, of human invention, are received by Christians, and even adopted by them as real and essential parts of Scriptural Christianity, it will be in the power of Deists to object as many, and as great absurdities to the faith of Christians, as Christians can object to their unbelief. However, as far as I can perceive, the doctrines of *revealed religion*, as taught in Holy Scripture, are rational in themselves, and clear from all absurdity.

I shall, therefore, observe further, that as sensible and rational Deists have hitherto found it impracticable, to overthrow the evidence of the truth of *revealed religion*; so this performance throws another difficulty in their way, which, if I am not mistaken, they will find to be equally insuperable, viz. Either to discover any defect, or blemish in the rectitude of any of the dispensations



of *revcaled religion*, in reference to the treatment of different moral characters, or to vindicate the *rationale* of their own scheme, in relation to that point.

'I conclude this work, with my sincere and hearty thanks to God for his goodness, in giving me life and health to finish it.'

To this work the author has subjoined two dissertations. In the first he endeavours to shew, that Jesus Christ is the *mediator* of the new covenant, in the same sense in which the Jewish priests were mediators between God and the Israelites; and that the word *εγγυος*, when applied to Jesus Christ, [see Heb. vii. 22.] denotes his high preferment in heaven, as the person who is *nearest* to the presence, and whose office it is as high priest there, to bring penitent sinners near to God. And though this signification of *εγγυος* does not come up to that of the English word *surety*, yet he thinks it is 'perfectly agreeable to its original signification, and very suitable not only to the scope and drift of the writer's discourse, but to the apostle's manner of writing, who, having used a word in the sense which it commonly bears, frequently uses its *conjugates* in the same sense. Thus having called the Christian dispensation of religion, *a better hope by which we draw near to God*; he styles Jesus, by the mediation and exercise of whose sacerdotal office, in the celestial tabernacle, we draw near to God, the *εγγυος* of that dispensation, that is, the person whose office it is to bring us *near* to God.'

To prove this point to the satisfaction of the critical reader, the author should have produced an instance in which *εγγυος* is apparently derived from *εγγυς*, *near*, and used in the sense for which he contends.

It does not however appear, that, in this passage, there is any reason to depart from the usual construction of the word, as there is no absurdity in representing Jesus Christ *engaging* that the conditions of the covenant shall be observed by him from whom they were brought.

The design of the second dissertation is to shew, that Christ is the person who, before his incarnation, and during the time of it, did, and ever since hath, and for the future always will, personate and represent the invisible Deity in the *Shechinah*, and act in it in his name, and by his authority and power.

We have now exhibited a distinct view of this performance, from which the learned reader may form a competent idea of the author's plan. He expresses his regret, that the bulk and price of this work has not been brought within a narrower compass; and there seems to be some occasion for an apology of this nature, as the generality of readers will probably have

no inclination to pursue obscure and unentertaining topics of controversial divinity through seven hundred pages. Yet a candid enquirer after truth will excuse this prolixity, as the author has treated his argument with perspicuity and moderation, and used a *laudable endeavour* to vindicate the divine administration, and rescue a number of important doctrines of religion from the perplexities in which they have been frequently involved.

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III. *Sermons preached on public Occasions.* By John Burton, D. D. Vice-Provost of Eton College. 2 Vols. 8vo. Pr. 10s. T. Payne.

IN these discourses the reader will find a great variety of just, manly, and important reflections, expressed in clear and nervous language. At the beginning the author has exhibited all his principal topics in a regular synopsis; and he thinks that if the same practice were universally pursued, it might be of great use both to the reader and the writer; that the former, seeing their several parts and their connection, might be better enabled to judge of the whole composition; and that the latter might be admonished to observe the method he has prescribed to himself, and carry on his reasoning with greater accuracy and consistency. But says he, I fear, that many an applauded performance would be disfigured or annihilated by the application. An elegant negligence in the composition, miscellaneous reflections, and a total dissimulation of all order and method, are circumstances more agreeable to the present popular taste. I profess myself a friend to the old fashion, as being a way of fair and honest dealing in the literary world, and most conducive to edification: and with good reason I prefer the old fashioned methodical elaborate sermon, with all its formalities, to the modern plausible loose essay, and the fallacious praise of writing with ease; which I consider in no other view, than as a plea for idleness.

I am indeed sensible that the taste both of the writer and reader will, in some measure, vary together with the humour and fashion of the times. But it is to be remembered that, however modes of instruction may be altered, yet the same effect is to be aimed at in the different ways of pursuit. The learning of our ancestors was conveyed by way of system: and divinity, as well as philosophy, spoke the barbarous language of the schools. But the taste of the present age is quite different: systems and scholastick learning are now out of vogue; and



and our youth, it seems, acquire knowledge in, I know not what, more compendious and easy way. But surely some caution is here to be observed in a case where there is danger of abuse: they explode the pedantry of the schools: must then the rules of logick and art of reasoning on that account be totally neglected?—They cannot relish the formality of definitions, divisions, &c.—must they then be allowed to think and write without precision, and without method or connection? They also dislike the drudgery of going through any system, or formal course of instruction: and what is the consequence? Under the notion of excluding prejudices they really set out without any principles at all, and, being destitute of a proper guide, wander about at random in the vast field of science. Such are the obvious abuses occasioned by this false taste. But after all, I don't see how any sciences can be taught to good purpose but in this systematical way: a collection of general principles digested in order is of great use to the learner; by this directory he is led on to draw various conclusions, and in proportion to the extent of these his knowledge is encreased.

The first of these volumes consists of Occasional Sermons, preached before the university of Oxford, on days appointed for public fasts and thanksgiving. But as some of them have been mentioned in our Review †, and others have been published above twenty years, it would now be unnecessary to give our readers a view of their contents.

The second volume contains eight sermons, and an homily. In the first the author proves, that the principles of religion are the only sufficient restraint from wickedness; and in the second he recommends the religious education of poor children.

The third was preached before the sons of the clergy, at St. Paul's; and the fourth before the trustees for establishing the colony of Georgia in America.

In the fifth he endeavours, from the history of Abraham, to trace out the successive propagation of religious principles, by patriarchal tradition, and to shew, that, through him and the other patriarchs, opportunities were offered to a considerable part of mankind of being instructed in many religious doctrines and duties; the effects of which are discernible in certain national antiquities.

The sixth was preached before the university of Oxford, on the anniversary of his present majesty's inauguration. The subject of this discourse is king David's charge to his son Solomon, to adhere to the established religion. From this instance

† See vol. x. p. 484.

the author takes occasion to shew the use and necessity of religion in persons of high stations.

The seventh was occasioned by the consecration of a chapel; and the subject of it is the consecration of places, things, and persons.

In the eighth (preached after a confirmation) the author considers the moral state of a young man, and the dangers to which, by his situation in life, he stands exposed; the danger of bad example, of wicked companions, the custom of the world, and the law of fashion repugnant to the precepts of religion; and in these circumstances of difficulty he recommends the word of God as the only uniform, invariable, and infallible rule, the most perfect directory of moral conduct.

The homily at the conclusion consists of a short explication, paraphrase, or comment, upon every clause in the fifty-third chapter of Isaiah, with some occasional reflections and practical inferences arising from the subject.

In a sensible preface to this discourse, Dr. Burton recommends this explanatory way of preaching, in preference to the usual method, as better adapted to the apprehensions of the people, and more conducive to their improvement in Christian knowledge.

In commenting on the words of Isaiah (ver. 6.) he tells us, that Jesus Christ became the substitute and representative of all mankind; and in that capacity made satisfaction to the demands of divine justice. 'The punishment of the criminal, he says, is transferred to the meritorious substitute, and the offended Deity approves and accepts the vicarious satisfaction.' But whether this doctrine can be inferred from the words of the prophet, we leave those who are acquainted with the language of the sacred writers to determine.

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IV. *Interesting historical Events, relative to the Provinces of Bengal and the Empire of Indostan. With a seasonable Hint and Persuasive to the Honourable the Court of Directors of the East India Company. As also the Mythology and Cosmogony, Fasts and Festivals of the Gentoo's, followers of the Shastah. And a Dissertation on the Metempsychosis, commonly, though erroneously, called the Pythagorean Doctrine.* By J. Z. Holwell, Esq; Part II. 8vo. Price 3s. 6d. Becket.

THE publication of this Second Part of Mr. Holwell's Interesting Historical Events, &c. confirms the character we have already given of the First \*; for it is very evident from the ma-

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\* See Vol. xx. P. 145.



materials which the author has collected, that the Gentoo religion is a compound of Manicheism, vitiated Christianity, pagan idolatry, superstitious rites, and unintelligible jargon.

Mr. Holwell supposes that Alexander the Great conquered only a few petty governors of provinces, and that the history of his East India expedition is for the most part fabulous. He informs us, that the annals of the Gentoos give testimony of Alexander's invasion, where he is recorded under the epithets of Mihaahah Dukkoyt e' Kooneah, a most mighty robber and murderer, but make no mention of a Porus. Here we find ourselves obliged to repeat what we hinted at in our review of the First Part of this work, viz. that Mr. Holwell has produced no critical characters by which we can judge of the authenticity of his Gentoo annals; and till that is established, we must think they deserve no greater degree of credit than the antient Histories of Ireland, Scotland, and England, by Keating, Boece, and Geoffrey of Monmouth. 'Touching the antiquity (says Mr. Holwell) of the Scriptures we are treating of, we have much more to say, in support of our conjecture and belief, that the Shastah of Bramah, is as antient, at least, as any written body of divinity that was ever produced in the world.' If an author's appearing to write with a thorough conviction of his subject, can add any weight to his argument, or prove any inducement for his readers to be convinced likewise, Mr. Holwell is a complete master of that species of argument; but we apprehend the public will require others, and those too of the most critical nature. What an excellent Gentoo critic this gentleman is, will appear from the following quotation:

'The word Bramah has been variously wrote, and indiscriminately applied by many authors, and particularly by Baldeus, who confounds Birmah and Bramah as being the same person, though nothing in nature can be more different. This could proceed only, from the specific meaning and origin of those words not being clearly understood; and this we conceive has led many other writers into the same error: our present disquisition therefore calls, not only for the explanation of these words, but also of the other two supposed primary created beings, Bistnoo, and Sieb. For unless these three persons Pirmah, Bistnoo, and Sieb, are distinctly comprehended, and held in remembrance, a considerable portion of the allegorical part of the Shastah of Bramah, will appear utterly unintelligible.

'Different authors stile him Bruma, Bramma, Burma, Brumma, Birmah, Bramah; and although they write him thus variously, they are unanimous in thinking him the same person, and give him the same attributes. They are all, it is

true, derivatives from the same root, Brum, or Bram (for these are synonymous in the Shaftah) but none of all the above appellatives are to be found in the Shaftah, but Birmah and Bramah. They are all compounded of brum, or bram, *a spirit, or essence*, and mah, *mighty*; Brum, in an absolute and simple sense, signifies *the spirit or essence of God*, and is but upon one occasion mentioned as a person, and that is when Brum is represented with the habiliments, and four arms of Birmah, floating on a leaf, upon the face of a troubled chaos, immediately preceding the act of the creation of the universe.—Birmah is understood in an absolute personal sense, and in a figurative one; in the former as the first of the three primary created angelic beings—in this sense the word signifies literally the *mighty second*. For though Birmah is the first of the three prime beings, he is stiled *second* in power to God only, and sometimes in the Shaftah has the name of Birmahah, *the most mighty second*.

—In the figurative sense the word Birmah means creation, created, and sometimes creator, and represents what the Bramins call, the first great attribute of God, *his power of creation*.

Bramah is the title solely appropriated to the promulger of the Shaftah, and implies the spirituality and divinity of his mission and doctrines; hence it is, that his successors assumed the name of Bramins, supposing themselves to inherit the same divine spirit.

As the word Birmah is used in a personal and figurative sense, so is Bistnoo and Sieb; personally, as being the second and third of the first created angelic beings, who had pre-eminence in heaven, the word Bistnoo, literally signifies a *cherisher, a preserver, a comforter*; and Sieb, a *destroyer, an avenger, a mutilator, a punisher*; and these three persons, when figuratively applied in the Shaftah (as they frequently are) represents what the Bramins call the three first and great attributes of God, his power *to create*, his power *to preserve*, and his power *to change or destroy*. And we shall see that in the distribution of the Almighty's commands to these primary persons, tasks are assigned to each, of a very different nature; to Birmah, works of power, government, and glory; to Bistnoo, works of tenderness and benevolence; and to Sieb, works of terror, severity, and destruction. This last mentioned person is the object of great dismay and terror to the Gentoos, but modern expounders of Bramah's Shaftah have softened the rigour of his character by giving him names and attributes of a very different nature from that of Sieb. They call him Moisoor (a contraction of Mahahsoor, *the most mighty destroyer of evil*) and under this soothing title he is worshipped, not as Sieb the destroyer, but as *the destroyer of evil*. The other epithet they



they have given to him is Moidéb, (a contraction of Mahahdebtah, the most mighty angel) in this sense he is worshipped as *the averter of evil*, and under this character he has the most altars erected to him.

‘ This necessary interpretation and explanation premised, we proceed to the Shastah itself; and shall faithfully give a detail of the origin of this book; and the several innovations and changes it has suffered: a detail—which although known by all the learned amongst the Bramins, is yet confessed but by a few, and those only, whose purity of principle and manners, and zeal for the primitive doctrines of Bramah’s Shastah, sets them above disguising the truth.’

We should willingly present our readers with the specimen of the primitive doctrines above-mentioned, were it not such a continued series of nonsense, rhapsody, and absurdity, that the quoting it must insult the most common understanding. Let it suffice to say, that the war of the angels in heaven, the expulsion of the rebellious part of them, and the doctrines of purgation and satisfaction, seem to form the basis of this boasted system of Scripture, but that a schism was produced among the orthodox Gentoos by the publication of what our author calls the Aughtorrah Bhade. ‘ The Gentoos until this period (says Mr. Holwell) had followed one profession of faith throughout the vast empire of Indostan; for the Bramins of Corman-dell and Malabar finding their brethren upon the course of the Ganges had taken this bold step to enslave the laity, set up for themselves, and formed a scripture of their own, founded as they said upon the Chatah Bade of Bramah; this they called *the Viedam of Brummah, or divine words of the mighty Spirit*;—these commentators, by the example of their brethren, interspersed in their new religious system, the histories of their governors, and country, under various symbols and allegories, but departed from that chastity of manners, which was still preserved in the Aughtorrah Bhade Shastah.

‘ Thus the original, plain, pure, and simple tenets of the Chatah Bhade of Bramah (fifteen hundred years after its first promulgation) became by degrees utterly lost; except, to three or four Goseyn families, who at this day are only capable of reading, and expounding it, from the Sanscrit character; to these may be added a few others of the tribe of Batteezaaz Bramins, who can read and expound from the Chatah Bhade, which still preserved the text of the original, as before remarked.

‘ How much soever the primitive religion of the Gentoos suffered by these innovations; their government underwent no change for many centuries after, all acknowledging allegiance

to one universal Rajah of the Succadit family, lineally descended from their prince and lawgiver Bramah — The princes of this line opposed the innovations made in their primitive faith, with a fruitless opposition, which endangered the existence of their own government; so that at length they were reduced to the necessity of subscribing, first to the Chatah Bhade, and subsequently to the Aughtorrah Bhade; although their wisdom foresaw, and foretold, the fatal consequences these innovations would have on the state and the nation: but the Goseyns and Bramins, having tasted the sweets of priestly power by the first of these Bhades, determined to enlarge, and establish it, by the promulgation of the *last*; for in this the exterior modes of worship were so multiplied, and such a numerous train of new divinities created, which the people never before had heard or dreamed of, and both the one and the other were so enveloped by the Goseyns and Bramins in darkness, penetrable to themselves only, that those professors of divinity became of new and great importance; for the daily obligations of religious duties, which were by these new institutes imposed on every Gentoo, from the highest to the lowest rank of the people, were of so intricate, and alarming a nature, as to require a Bramin to be at hand, to explain and officiate, in the performance of them: they had however the address to captivate the minds of the vulgar, by introducing show and parade into all their principal religious feasts, as well as fasts; and by a new single political institution, to wit, *the preservation of their cast or tribe*, the whole nation was reduced to sacerdotal slavery.

This deduction of sacerdotal slavery, we are afraid, will suit with more climates than that of India. Notwithstanding this lamentable degeneracy, we understand from Mr. Holwell, that the sacred line of Bramah, the great legislator, or rather the saviour of India, ended about sixteen hundred and seventy-nine years ago, in the person of their last most mighty king Succadit. The death of Succadit became not only remarkable for a new epocha of time, but also for another signal event in the Gentoo annals; namely, a total revolution of their government; the royal and sacred line being extinct, the vice-roys of this extensive empire (who had been for some years strengthening themselves in their respective governments, and preparing for this expected event) on the demise of Succadit, set up a claim of independency, to the lands over which they had ruled under the emperor: they all assumed the title of Rajah, a distinction which, before this memorable period, had been only given to four or five of the first officers of the state; who also generally filled the chief governments of the empire. — Confusion



fusion followed—Those commanders who found themselves invested with greater force and power, attacked, conquered, and joined to their governments, the territories of those who lay contiguous to them; whilst others who lay more distant preserved their independency: and thus the empire was divided into as many kingdoms, as there had been vice-royships and governments.—Between these Rajahs, there subsisted a continual warfare.—From an empire thus divided against itself, what could be expected, but that which, in a few centuries, consequently and naturally followed.

For the simple and intelligible tenets and religious duties, enjoined by the Chartah Bhade, being thus absorbed and lost, in the attention and adherence, paid to the extravagant, absurd, and unintelligible non-essentials of worship, instituted by the Aughtorrah Bhade; laid the foundation of the miseries, with which in succeeding times, Indostan was visited; and the merciful intention of God, for the redemption of the delinquent angels, (destined to inhabit this part of the earthly globe) was rendered fruitless.—The holy tribe of Bramins, who were chosen and appointed by Bramah himself, to preach *the word of God*, and labor the salvation of the delinquents; in process of time lost sight of their *divine original*, and in its place substituted new and strange doctrines; that had no tendency, but to the establishing their own power: the people hearkened unto them, and their minds were subdued and enslaved; their ancient military genius, and spirit of liberty was debilitated; discord and dissention arose amongst the rulers of the land, and the state grew ripe for falling at the first convulsion; and in the end suffered an utter subversion, under the yoke of Mahomedan tyranny; as a just punishment inflicted on them by God, for their neglect of his laws, commands, and promises, promulged to them, by his great and favoured angel Bramah, in the Chartah Bhade Shaftah.

We have selected the preceding extracts, because, being chiefly historical, there is a possibility of their being true; but as we entertain some doubts of the authenticity of the other parts of this performance, for the reasons hinted at before, we shall dismiss this article with observing, that the plates annexed are excellent exhibitions of the barbarisms contained in the work itself.

V. *Considerations on the Trade and Finances of this Kingdom, and on the Measures of Administration, with Respect to those great National Objects since the Conclusion of the Peace.* 4to. Price 3s. Wilkie.

**T**HIS voluminous pamphlet may be properly termed a state of the British finances while Mr. G. presided in the Treasury; but whether he was or was not the author of it, we have no authority to determine. The author begins with observing, that, notwithstanding the resources of this nation by trade, great as they were, yet her abilities were stretched to their utmost extent, and beyond their natural tone, by the war. Even the ruin of the French navigation, as well as the advanced price of labour and materials, through the weight of new taxes, distressed Great Britain, by raising up rivals in trade against her, while the rapid encrease of the national debt affected every money transaction. 'These (says the author) are circumstances of very serious concern, and important to the decision of any enquiry into our national situation: to state them therefore distinctly; to set against them the advantages we have gain'd; and to examine into the measures which have been pursued since the peace, as well those which will contribute to restore order to the finances, to preserve or to recover trade, and to improve our new acquisitions; as those which have a contrary tendency; in order from the whole view to form some judgment of the real state of this kingdom, with respect to its finances and its commerce, will be attempted in the following Considerations; but measures having varied, and the national situation and prospects being thereby different at different times, it will be necessary to distinguish them into two periods, the one ending in the last year, the other comprehending all subsequent operations: and I shall therefore endeavour to keep the consideration of each entirely separate, as the only means of determining upon either.'

He then proceeds to shew, that about the time of signing the late preliminaries for peace, the ENCREASED funded debt of the nation was 58,29,375  $\text{£}$ . The recalling distant fleets and armies, the immediate reduction of large establishments, and other circumstances, rendered it necessary, between the signing of the preliminaries and the conclusion of the peace, to make a loan of 3,500,000  $\text{£}$ . We are next made acquainted with the fund provided for the payment of the annuities thereon, which 'were the additional duties of 8 $\text{s}$ . per ton on French wine and vinegar, of 4 $\text{s}$ . per ton on other wines and vinegars, and of 2 $\text{s}$ . per ton on cyder and perry imported; and a new duty of 4 $\text{s}$ . per hoghead on all cyder and perry made in Great Britain to be paid



paid by the maker thereof. The sum to be raised on this fund was wanted for immediate services, and pressing demands, and a vast debt still remained unfunded : that part of it only which consisted of navy bills and ordnance debentures amounted to 3,670,739*l.* 2*s.* 8*d.* and for these a temporary provision was immediately made, in the same manner as had been done at the end of the former war, with respect to the then out-standing bills and debentures, by charging upon the sinking fund so many of them as should be subscribed, to be converted into stock, at four *per cent.* redeemable. The interest was the same as before, but when it was upon bills, the time of payment was uncertain ; upon the stock it is regular : they were indeed always assignable, but not divisible ; if therefore the money which the bill-holder wanted was less than his bill was worth, he was obliged to sell more than he wished, the entire bill only, and not a part of it being saleable ; and as many of them were for large, and most of them for fractional sums, it was often difficult to dispose of them : stock on the contrary, in any proportion and at any time will find a purchaser. On these considerations the majority of the proprietors to the amount of 3,483,553*l.* 1*s.* 10*d.* were induced to subscribe, and the market was thereby cleared of a great quantity of paper-circulation upon government-security, which had excluded a like circulation upon private security, and engrossed all the ready cash : this operation therefore made an opening for the admission of notes and personal security, facilitated discount, and occasioned an easier circulation of money.

But notwithstanding this relief a large debt was still unprovided for ; it accumulated the next year ; and trade and credit and the stocks all laboured under the oppression. It was so sensibly felt, that many persons impatient of the burthen, thought a further loan necessary for paying off a considerable part of it ; but they did not sufficiently reflect on the permanent mischief which the creating of a fund equal to such a loan would have occasioned : the considerable surplusses which were in the disposal of parliament, the surplusses of the duties on coals and culm, of those on soap, paper, starch, linens, silks, calicoes, and stuffs ; of the stamp-duties, and of the duties upon licences for retailing spirituous liquors were all appropriated : The high duties which the legislature had laid upon spirituous liquors to prevent the too frequent use of them, were also applied : the funds which luxury could supply, were exhausted by the taxes imposed upon plate, cards, dice, brandy, and wine : commerce had furnished its quota by a further subsidy on East-Indian commodities, on the produce of our own plantations, on grocery, linens, and other miscellaneous articles :

cles : Property had again and again been called upon to raise fresh contributions by additional stamp duties, additional duties on houses, additional duties on windows : and the demands of the war still crowding on, recourse had at last been had to those supplies which an universal home-consumption could raise : The common beverage of the people was chosen, and duties were laid on malt, on beer, and on cyder : these pressed immediately on the middling and lower ranks, on husbandmen and manufacturers, who were not indifferent to many of the other duties : the wages of labour were raised ; the value of foreign commodities and even of our native produce was enhanced ; and these are circumstances always prejudicial, frequently dangerous, and sometimes fatal to trade and manufacturers. Was this a time to impose a new tax which must have been heavy to have been effectual ; and which, so far as our commercial interests might have been affected by it, would not in the end have been a benefit, though it should be a present relief, to public credit ?

The bankruptcies which happened on the continent at Berlin, Hamburgh, and in Holland, about September, 1763, created new consternation through all the commercial world, where wealth could not procure credit, nor connection confidence. To the honour of the government and merchants of Great Britain, the effects of those bankruptcies were removed by their steady and generous conduct, and by a frugal application of the revenues, which were increased by a strict scrutiny into their several branches during the years 1764 and 1765. The author next particularizes the methods taken to revive and improve public credit, by the beneficial funds then created by duties upon coals, East India silks, and calicoes exported, and upon policies of insurance. We cannot pretend to recapitulate all the particulars of the unfunded debt ; but that of the German demands, which no treaty had fixed, and which no negotiation could settle, and were therefore referred to a special commission, may give our readers some idea of the conscience as well as modesty of our German allies.

The account therefore of all the German demands appears from what has been said to stand thus :

	Demanded.	Payable.
	<i>l. s. d.</i>	<i>l. s. d.</i>
Subsidy to the duke of Brunswick,	54,245 0 5 $\frac{1}{11}$	54,245 0 5 $\frac{1}{11}$
Reasonable succour to the landgrave of Hesse,	1,730,444 0 0	150,000 0 0
Miscellaneous de- mands. —	7,132,652 5 5	1,106,043 13 8 $\frac{3}{4}$
Total.	8,917,341 5 10 $\frac{1}{11}$	1,310,288 14 1 $\frac{4}{11}$



But though the whole amounts to very near 9,000,000 *l.* yet as all which on the fairest examination was found to be justly due has been discharged for 1,310,288*l.* 14*s.* 1*d.*  $\frac{1}{4}$  no more than that sum can be strictly called a debt, and in this light it is not so considerable as others which will not admit of a like reduction.

The rest of this pamphlet contains a clear, dispassionate, and, we believe, a candid account of the improvement of the revenue during Mr. Grenville's administration, and of the measures taken for paying off the national debt, and for preventing smuggling. The contraband trade carried on from the Isle of Man, and the purchase of that island from the duke of Athol, its proprietor, is particularly mentioned; and we are informed that the practice of smuggling there had risen to such a height, that the loss thereby occasioned to the government here was computed at 200,000*l.* and to that of Ireland at 100,000*l.*—The attention paid by the then administration to our American colonies, forms a very considerable part of this publication. The heavy duty was taken off from the whale fishery; the restraint laid by the acts of navigation upon the exportation of rice were relaxed, and both the Carolinas and Georgia impowered to carry it to foreign plantations; bounties were given for the culture of hemp and flax in America, and upon the importation into Great Britain of its native wild produce. Other branches of commerce were likewise improved. The prohibition on the exportation of American bar iron was taken off; the importer of rice was excused from advancing the duties; encouragement was given to the culture of coffee in our plantations; foreign indigo, coffee, sugar, and melasses imported into North America, and the same commodities raised in our own, were either lightly charged, or entirely free, not to mention other indulgences: and the author proves, that all these favours conferred on the Americans considerably diminish the revenues of the mother country.

The advantages the colonies obtained by the peace, and the debt incurred by the late war, undertaken for their defence only, with other considerations too numerous to be mentioned here, require some retribution from them; and no tax could be so easily raised as that intended by the stamp-act. As this subject has been already amply discussed in former Reviews, we shall dismiss it with observing, that our author, in a note, supposes the impost duties of America to amount to 60,000*l.* and the stamp duties to 100,000*l.* a year. He then examines whether, or how far the colonies ought to be taxed for the purposes of revenue, and remarks, that, according to the most moderate

moderate calculation of the number of British subjects in America, a capitation tax of 1s. 4d. per head, would produce as much as was intended to have been raised by the stamp act. He supposes, that, even if that act had taken place, the whole taxes raised by the British empire in America would not have much exceeded three hundred thousand pounds, while the revenues of this country amount to ten millions, though the number of Americans amount to one-fifth of the British subjects, and the charge of the navy, army, and ordnance of Africa and America is about three millions a year. He next enters very deeply into a controversy which has been already so fully discussed, and shews, that it never was intended the American stamp duties should be taken in silver. He then proceeds to compare Mr. Grenville's revenue-administration with that of his successors in the government; but with so little advantage to the latter, that we shall omit giving any quotations from this part of his performance, especially as he has palpably deviated from that dispassionate stile and manner which he had, so much to his honour, adopted in the former part of his pamphlet: Yet in general he writes with such an appearance of candour and reasoning, as will incline those readers who are not professed financiers to believe, if the facts he has advanced are not disproved, that his pamphlet is unanswerable.

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VI. *Poems and Letters in Prose. Occasionally written by Thomas Joel.*  
8vo. Pr. 3s 6d. Doddsley.

**T**HIS author dedicates his poems to the dutchess of Richmond; and hopes, that, 'under the patronage of her Grace, they may prove an agreeable entertainment to the candid reader.' But how the patronage of her Grace should alter the nature of things, and entitle a trivial performance to the public approbation, we cannot conceive. With equal reason an author might expect to derive humour from a standish which was once the property of Dean Swift; or poetical abilities from a pen which was formerly used by Mr. Pope. It is amazing that so many dedicators should adopt this conceit.

The first poem in this collection begins with the following lines:

'Close by a river's mossy side,  
Whose winding streams in murmurs glide,  
A penfile wood with verdure crown'd,  
Projects a dancing shade around.'



These are tuneful and poetic ; but the next are harsh and illegant.

' Venus quite tir'd, sat down to rest,  
While vernal breezes cool her breast :  
In a loose air, her tresses float,  
And wanton loves around her sport.  
All nature, blushing, eyes the queen,  
And forms a wide extensive scene.'

In the first line the sentiment is meanly expressed ; in the third and fourth there is no rhyme ; and in the fifth and sixth no reason. The poet then proceeds

' Tall alders bend their tow'ring head,  
And, bowing, make a quiv'ring shade.'

Here, according to the representation of this ingenious bard, tall alders have tow'ring heads, the trees bend and then bow, and the shadows which were lately dancing, are now quivering.

' Satyrs with dances beat the ground,  
The tender lambkins skip around,  
While songsters perch upon the spray,  
And chant aloud their merry lay, &c.

In this description there is life and vivacity. While the birds are singing, it is undoubtedly very proper to represent the lambkins and satyrs dancing. But we cannot see how this general festivity is consistent with the *blushes of all nature*. The transition is so rapid, that the poet's imagination seems to have outrun his judgment ; as, in the following lines, his pen has evidently outstript his imagination :

' The Parthians gain a victory,  
By seeming basely for to fly.'

As we would not be chargeable with want of candor, nor supposed to depreciate an author's merits, by only exposing his defects, we shall exhibit a performance in which Mr. Joel appears to greater advantage.

## ' DISAPPOINTMENT.

### I.

' Beauty, who charm'd each ravish'd sense,  
With thy harmonious excellence,  
Thou best of human joys !  
Have I not sought thy soothing powers ?  
How oft has fancy pleas'd my hours,  
With all your glitt'ring toys ?

### II. Have

## II.

Have I not Sappho, felt thy strains  
Run thrilling thro' my beating veins?  
Or, gaz'd at Pindar's flight?  
Have I not glow'd at Shakespear's fire?  
And heard thee, Handel, strike the lyre  
With exquisite delight?

## III.

Tell me, my heart, has Raphael's line,  
Or Titian's hues, and grace divine,  
Ne'er shook thy tender frame?  
Or say, has not fair Chloe's charms  
Fill'd thee with smiling love's alarms,  
And lighted up his flame?

## IV.

Yes, Beauty, yes, I own thy sway;  
If you command, I must obey;  
Usurper in my breast!  
Yet now, reflecting, irksom thought  
Maintains, your joys are dearly bought;  
Nor priz'd, when once possess'd.

## V.

The pleasure of the sprightly note,  
How soon it tires! how soon forgot!  
As soon the solemn air!  
The muse, oft toy'd with, cloy's the mind,  
We read a second time, and find,  
Her charms less soft, less fair.

## VI.

Dear novelties alone impart  
Blith pleasure to the human heart;  
Restless, we these pursue:  
Tir'd with the last, we blame our fate,  
Despise the joy that pleas'd of late,  
Then fly to catch the new.

## VII.

And wilt thou, knowledge, tempting fruit!  
Engage me in a vain pursuit?  
Why then I must confess;



He who digs deep, the truth to know,  
Opens a bitter source of woe;  
And science is but guess.

VIII.

Oft have I try'd, but try'd in vain,  
A wish'd for certainty to gain,  
Still hid the object lies;  
Something indeed draws on the mind;  
We search—and by that searching find,  
Heav'n, here, the gem denies.

IX.

Just so, with loss of time and thought,  
The treach'rous chymic-gold is sought,  
A grand experiment!  
Till tir'd, the simple wretch, more wise,  
Gives up the shadowy, fancy'd prize,  
To mourn his treasures spent.

X.

But lo! where pleasure, soft and young,  
Join'd with the chorus, skims along,  
And strews the ground with flow'rs:  
Or see! where, with a wanton air,  
Her tresses loose, her bosom bare,  
She leads to Cupid's bow'rs.

XI.

Delusive bliss! grand, cruel cheat!  
Fruition does our hopes defeat:  
Experience says to all;  
The goods to come may promise more,  
But will, as those that went before,  
Prove honey mixt with gall.

XII.

The beardless boy, by fancy led,  
Spies on the mead a rain-bow spread;  
And seeks a nearer view:  
But as he runs, he frets, and cries  
To see, the phantasm from him flies,  
Yet tempts him to pursue.

XIII.

Give o'er, Philander: once believe,  
Life's bliss, and gaudy shews, deceive;

Quit, quit, a fruitless race :

Whene'er we overtake the prey,

Th' idéal pleasure glides away,

And mocks our toilsome chase.'

If any of our readers should have an inclination to see more of Mr. Joel's poetical compositions, we must refer them to his book ; where they will find epigrams, tales, odes, songs, acrostics, and other pieces, which may afford an agreeable entertainment to all, except critics.

Part of this publication consists of letters on moral and political subjects, in which, among other things, we have the character of a good statesman, that of a mere great man, an oration occasioned by the death of the late duke of Cumberland, and political thoughts, addressed to the earl of Chatham ; of which the reader may form some idea by this curious conclusion : ' The partial fondness of a prince towards a favourite has sometimes proved so fatal to kings, as to bring down a flood of ruin upon their dignities, which they perceived not till it entered their palaces. God save the king.'

VII. *The History of Miss Harriot Fitzroy, and Miss Emilia Spencer.*

*By the Author of Lucinda Courtney. 2 Vols. 12mo. Pr. 6s.*

*F. & J. Noble.*

**A**Mongst the numerous imitations of Richardson's *Clarissa*, we think this novel is far from being the most contemptible. The style is at least easy if not elegant, the sentiments chaste if not sublime, and the characters mostly natural if not new. The story is as follows :

Miss Harriot Fitzroy is a younger sister, whose father had bequeathed her a handsome fortune, on condition that she should marry, agreeable to his dying request, Mr. Brandon, a very accomplished young gentleman, then upon his travels ; but in case she disobeys this parental injunction, she forfeits her fortune to her elder sister, who, so far from being the most amiable of her sex, turns out almost a devil incarnate. This is the only character we think censurable ; and as we are informed that this is the production of a female pen, we wonder the authoress has not, for the honour of her sex, softened some of the most glaring features in the horrid portrait of Miss Penelope Fitzroy.

Miss Harriot being a very amiable as well as beautiful young lady, has many suitors ; but her duty directs her conduct to reject all their proposals, in favour of Mr. Brandon ; whilst



whilst her sister, who is under no such obligation, cannot captivate a single heart, or gain a single lover. Miss Penelope's jealousy of her sister's superior charms and attractions excites her to lay a deep and villainous plot against her; first by intercepting Mr. Brandon's letter to her, who pays them a visit under a fictitious name, in order to find if his personal accomplishments, independent of her father's recommendation, will entitle him to any share in her affections; and then by introducing a notorious villain, whom it appears had already seduced her, to her sister, as the real Mr. Brandon. His behaviour and manners are so shocking that Miss Harriot absolutely refuses giving him her hand, by which means her sister becomes possessed of her fortune, and treats her as the most servile dependant. Mr. Brandon not receiving an answer to his letter, and concluding that one Mr. Thornton is his happy rival, in a fit of jealousy and despair makes a tour to Paris, where he is upon the point of marrying an English widow lady of distinction.

Miss Emilia Spencer (who is Miss Harriot's constant correspondent) is under the government of a very unkind mother, who treats her with great severity; whilst her sister, who is Mrs. Spencer's favourite, is indulged in every thing she can desire. Miss Emilia's younger brother is very fond of her, and upon his return from the university, introduces his friend Mr. Durant, a man of sense and elegance, who soon declares himself Miss Emilia's admirer, though Mrs. Spencer was in hopes Miss Sidney, her favourite, would have been the object of his attention. Upon Mrs. Sidney's making this discovery he is forbid coming to the house, and Miss Emilia is confined to her chamber.

However, her elder brother's marriage to a lady of quality sets her at liberty, she goes to London, and at length meets with her lover at the opera. Mr. Brandon returns about this time from Paris, and is met by Miss Spencer at a rout, which brings on an éclaircissement concerning Miss Harriot's conduct; when being convinced of his mistake with respect to her attachment to Mr. Thornton, he resolves to renounce his pretensions to lady Grandison, whom he had accompanied from Paris, if Miss Harriot is still disengaged. Miss Penelope's ill treatment of her sister, and the shocking prospect of future dependance, had, with the advice of Miss Spencer, induced Miss Harriot to admit of Mr. Thornton's addresses, though she had no *penchant* for him; and nothing but a fit of illness, on her part, had prevented their marriage taking place, when she received an enigmatical letter from Miss Spencer, to stop all farther proceedings. This is followed by another letter, which is intercepted by Miss Penelope, who finding her treachery is discovered,

vered, resolves to go abroad with her lover who had personated Mr. Brandon, and she accordingly transmits him all her fortune, with which he very characteristically decamps before her arrival in London. This disappointment operates so strongly upon her, that it brings on a fit of illness, which puts a period to her life.

Miss Sidney, daughter and favourite to Mr. Spencer, being upon the point of marriage with a baronet, her mother's temper somewhat relaxes in favour of Miss Emilia, and she at length consents to her marriage with Mr. Durant. The preparations and ceremony of this triple marriage conclude the work.

As a specimen of the language and sentiments of this performance, we shall present the reader with the letter Miss Spencer writes to Miss Harriot upon her having rejected the impostor who assumed the name of Mr. Brandon, in which the character of a modern fine lady is considered very freely by one of her own sex.

MISS EMILIA SPENCER, to MISS HARRIOT FITZROY.

‘I congratulate you, my dear Harriot, on being freed from your unworthy lover, and, since you command it, will now talk to you of myself, or rather of my new acquaintance. I may reckon my brother of that number, as a long absence has made him almost a stranger to me. His disposition is very different from that of my dear Charles. He is haughty and self-opinionated; agreeable enough to his superiors and equals, but proud and reserved to inferiors. His person is genteel; his manner graceful; he is improved by travel, and has a sufficient knowledge of the world, and in all companies he acquits himself with ease and politeness. My intended sister has a good deal of his own turn, so that, if a similarity of sentiments is necessary to render marriage happy, they may stand a tolerable chance to be so. Yet I believe there is no violent love on either side, it will be rather a match of conveniency—But how few are there, now-a-days, that are not so? Lady Lucy Temple—that is, his fair one's name—is one of those who are distinguished by the character of a person of fashion; that is to say, one who is sufficiently over-run with air and affectation. Her person is tall and genteel, her face nothing extraordinary, though, if an air of sweetness supplied the place of that haughty one that now distinguishes it, every body would allow it to be agreeable. My mother is very fond of both of her and my brother, who is a much greater favourite than my dear Charles, but you may easily guess to which I give the preference.

Lady



\* Lady Lucy was here this morning, and engaged me to go to the opera in the evening. This will be the first I have seen, yet I cannot say I expect any violent happiness from this entertainment. I fancy I shall have but little relish for mere empty sound without sense. I remember this couplet in the *Universal Passion*,

‘An opera like the pill’ry, may be said

To nail our ears down, but expose our head.

‘Lady Lucy, however, were her opinion to be relied on, would persuade me that I shall be in raptures with that fashionable amusement, which, alone, had it no other merit, would be sufficient to recommend it to her. O ’tis the most heavenly place! the sweetest entertainment! cried she, so fit for people of quality, so much above the vulgar taste, that, I am sure, it will enchant you. So it might perhaps, returned I, had I the same advantage that you, no doubt, have of understanding Italian. Nay, for that matter, cried she, though I learned that language I don’t remember a syllable of it—but who minds that? ’Tis not the words, nor indeed the musick, for few people of taste attend to either, but there is a *je ne sçai quoi*, something so infinitely charming in being at the opera, that, let me die, if I know any thing so delightful. You said justly it was enchanting, cried I laughing, for it must be owned it is something unnatural to be pleased without knowing why or wherefore. Lard, my dear, said she, you country-ladies have such strange, such unaccountable ideas of things! People of fashion never take time to consider why they are pleased, ’tis sufficient for them that they are so. The day is scarce long enough for the variety of amusements we are obliged to attend to. I, for example, am engaged every hour for almost six months to come. Where then is there leisure for thought? And for my part I think reflection the most odious thing in nature. I never am seized with a fit of that kind but it throws me into a fit of the vapours, and makes me the most fretful creature alive. What then would you do in the country, said I, where you would be compelled to think from morning till night without interruption, except the entrance of a female neighbour or two gave you leave to vent your thoughts in a little sober chat! Sober, indeed! cried she. O horrid! The thoughts of that odious country gives me the spleen—heaven defend me from the wicked idea of it, name it not again, I beseech you, or I shall be out of spirits the whole evening. Yet, said I, you would at least chuse to spend a few months of the summer there? Undoubtedly, answered she, all the world does that. ’Tis the mode, and I

would not deviate from the fashion on any account. And, for heaven's sake, how do you make shift to kill your time there? returned I; I think fashion is much indebted to you for the painful sacrifice you make. Nay, one would not be singular, you know, said she; though my time, while there, is such a mere blank that I can give no account of it. I lie in bed half the day, and yawn out the rest—My brother's entrance put an end to this conversation.

‘Where have you been all this morning Mr. Spencer?’ cried she, with an affected air; you are a pretty gentleman, truly, to be out of the way when I wanted your attendance to a hundred thousand places—I ought to punish you for your negligence. You have already, madam, answered he, by this reproof, I ask you a thousand pardons, but I am not possessed of the faculty of divination; how then should I know your intention, without your deigning to inform me of it? Well, for once, I think, I will forgive you—shall I, ladies—the man looks penitent—but remember I tell you now time enough, that you are to have the happiness of accompanying these ladies and me to the opera to-night—all the world will be there. So saying she gave him her hand, and making a fashionable curtsy, tripped off, my brother attending her to her coach.

‘What mere butterflies are these fine ladies, my dear Harriot! and with how few cares do they glide, or rather flutter, through life! Without sensibility, incapable of love or friendship; without sympathy for the misfortunes of others, and scarcely even endued with feeling enough to be affected with their own, they pass an insipid life, and die forgotten, and unregretted. With what different dispositions and hearts are we formed, my amiable friend? Let us rejoice that we are not such mere vegetables, and that we are capable of relishing the sweets of life, though our sensibility gives a double poignancy to our misfortunes; and let us comfort ourselves with reflecting, that adversity, however painful at the time, is certainly the school of virtue.

‘I am turned a great moralizer since the grave fit seized me; perhaps you will not be displeased at the change, since, I must own myself, I was but too much on the other extremity in my days of levity, those happy days tho’, I must call them, when my heart was free.

‘Adieu, my sweet friend, if any thing occurs this evening worth your notice, I will write again without waiting an answer to this. My best wishes attend you.

EMILIA SPENCER.

P. S.



\* P. S. What I formerly said I had to tell you proved a false report, consequently not worth repeating.\*

This letter may serve to convince the reader, that (allowing for the excessive vanity of the heroines, especially when they affect to be the most reserved) this novel may be read with a tolerable degree of virtuous entertainment.

VIII. *The History of Miss Delia Stanhope. In a Series of Letters to Miss Dorinda Boothby. In Two Vols. 12mo. Pr. 6s. Lowndes.*

WHEN the late facetious Mr. Quin could not find a tragedy which had been left with him for perusal, he apologized to the author for having lost it by pulling out a drawer full of manuscript plays, and desiring the bard to indemnify himself by taking any he liked best. Our ideas of modern novel-writing correspond pretty nearly with Quin's notion of modern tragedies; for we have reviewed the novel before us twenty times already, only (*mutato nomine*) under different titles. The same insipid play of characters, the same dull dance of incidents, the same gawdy dresses and frothy sentiments, recur every month.

This Miss Stanhope is as chatty, as coquettish, and as pert as her predecessors. On the death of her father, who leaves her and her mother in very indifferent circumstances they retire with two maid servants (one of them a methodist) to a solitary habitation in the country. We dare say of five hundred of our readers, four hundred and ninety-nine already conclude that a most beautiful young gentleman presents himself to our heroine in this dismal solitude. 'Tis even so, gentle reader. — Enters the handsome Mr. Mountague behind a hedge, not, however, as usual, wounded by robbers or ruffians, but sound wind and limb — and so sweet a gentleman! that our heroine is perfectly charmed. He disappears, however, like lightning, and in the mean time Miss Stanhope becomes acquainted with Emilia, the parson's daughter, who is as handsome as herself. The friends make their appearance together at church, where the handsome Mountague suddenly appearing, the sight of him creates a kind of a pitti-pat ation in Miss Stanhope's heart, but throws that of the poor Emilia into the most violent agitations, which Mountague affects to take little notice of, and again disappears.

Are we unfortunate enough to have a reader so dull as not to foresee already that *love is the cause of my mourning*? — that poor Emilia entertains a violent passion for Mountague, who has the

same for her; but through the malice of a friend, believes her to be false. Miss Stanhope never suspects the truth, and is half-dead over in love with Mountague when a Sir Charles Brudnell appears, and makes a lodgment in the vacant part of her heart. Here the plot becomes double. Mountague's father and friends censure him for the melancholy into which he is plunged, and press him to marry. He proves deaf to their solicitations, but is undeceived with regard to his loved Emilia's falsehood when it is too late; for she is seized with an illness which carries her out of the world; Mountague, however, is married to her in her last agonies. Sir Charles, though at first little inclined to be really in love, continues his courtship of Miss Stanhope till his passion at last becomes real: in the mean time her mother dies, which draws from her methodist waiting maid the following letter, which we think the best in the collection.

*To Miss DORINDA BOOTHBY.*

*MADAM,*

My young lady, who takes on piteously, has ordered me to inform you, that my dear mistress departed this life last Thursday morning. I am sure I have reason to say it was the dimmallest day I ever saw—But the Lord's will be done—Yet I will be bold to say she has not left her fellow; though, as I tell madam out of the Scriptures, she ought not to grieve like those that have no hope; for to be sure she made a most christian end, and died like a lamb: If she is not gone to heaven, the Lord be merciful to those that are to follow her. I ask pardon, madam, for being so profuse; but to be sure I don't know when to have done praising my dear good lady: she was the kindest mistress that ever poor servants were blessed with. There is Harry, and a sober lad he is, and Sarah, too, both crying their eyes out about her—Though, to be sure, we have still, the Lord be praised, a very sweet tempered young lady to serve, but then she is more quick, as it were, and puts a body in a hurry sometimes; for, to be sure, she is deadly smart; and tho' she is not at all proud, as one may say, yet overawes one more than my late good lady, who was, for sarten, the mildest, gentlest mistress that ever poor servants were blessed with. I have lived in the family now nineteen years, come Christmas, and a deadly good place it was, when his honour was alive; to be sure, he lived like a prince, that he did, and was as generous as a king; to be sure, the poor had reason to rue the day he died, that they had; but the Lord's will be done, it is what we must all come to, rich and poor, one and another. I remember him as well as if I had seen him but yesterday,



yesterday, and yet he has been dead now coming on three years; to be sure, time slips away, as the saying is: he was a portly gentleman, a little hasty sometimes, that he was, to be sure, but we have all our failings, as the man said. My young lady is the very moral of him. Even when she was but a babe I used to tell my poor dear mistress that was (the Lord rest her soul!) says I, madam, says I, miss Delia is as like my master, Lord bless us, as if his honour had spit her out of his mouth; and so she was, to be sure, and the sweetest, loveliest babe that ever was born—people used to say she would be a wonderful beauty, and for farten she is deadly handsome, that she is—but I ask pardon, madam, for to be sure, your ladyship knows her better than I can pretend to do; but, as I was saying—O, my lady has sent for me—to be sure it makes my heart ache to see how piteously she takes on for the loss of my poor dear mistress. I must go to her. Excuse haste, and the business of the writing. To be farten, thof my parents put me to school, and honest industrious people they were, and, till mi fortunes overtook them, the Lord's will be done, as the saying is, very well to pass in the world—I am sent for again; so asking your pardon for all defections, concludes your faithful servant till death,  
MARTHA WAGSTAFF.

The assiduities of sir Charles, at last, render our heroine more than half in love with him; but an old miserly uncle on whom sir Charles (whose estate is but small) has great dependence, comes athwart and dashes their happiness.

Here, good reader, are three people made completely miserable. Mountague is gone abroad, weeping for his Emilia, and refusing to be comforted; the uncle of sir Charles proves inflexible; and sir Charles in a drunken frolic proposes to take our heroine into keeping, which produces a violent breach between them; for you must know, that though she is a little flighty, she is wonderfully virtuous, and is fully cast down with the affront offered to her honour, as well as the obduracy of her lover's uncle. Now, as, time immemorial, novels of this kind always end in happy marriages, we fancy our reader begins to be puzzled about the event.—Oh—a reprieve—a reprieve. Young Mountague is prevailed on by his father to return to England, where a bride is provided for him; and the father contrives to make the marriage in masquerade. The son is dragged to the altar, but, as the saying is, One man may lead a horse to water, though four-and-twenty cannot make him drink. Mountague before the parson refuses to marry the maid in the mask, because of his inviolable attachment to the memory of his Emilia, when, all of a sudden, off drops the mask,

mask, and the bride appears to be Emilia in *propria persona*: our reader, however, must be much more quick-sighted than we are, if he can perceive from the author's narrative by what means she is recovered to life. Let us now return to our heroine.

The hunk of an uncle still continues inexorable, and she is preparing to lead apes in hell, when a distant relation dying, leaves her twenty thousand pounds in hard money. The scene is now changed: she is resolved to have Sir Charles at any rate; and they are married, to the high satisfaction of the uncle.

The reader must not expect us to descend to the inferior characters of this history, which are as trite and common as those already mentioned: however, Miss Stanhope writes with an air of sprightliness, which may be pleasing to those who are not much conversant with modern novels; and we have no objection to offer against the moral tendency of the story.

IX. *An Essay on the English Constitution and Government.* By Edward King, Esq; of Lincoln's-Inn. 8vo. Pr. 2s. 6d. White.

A MOST excellent title!—A book may travel all the world over with it.—Prepare, readers, to hear something that excels Bracton, Coke, Bacon, Selden, and all writers upon the English constitution.—No—no such thing; Edward King, Esq; of Lincoln's-Inn, is none of your cramp, puzzling authors, who plague people with law and French Latin, or with deductions from the fountains of antiquity. He is humbly contented with the histories of David Hume and other modern writers, and sets out with the following very pompous discovery of his plan.

‘Of all the striking objects presented to our view in modern history, there is none more worthy attention, than the excellent constitution enjoyed in this kingdom. A constitution, which has been admired and extolled, not only by those who partake of the benefits and advantages flowing from it, but also by writers of other countries, who one would expect should rather be prejudiced against it.

‘And yet, notwithstanding this excellence so generally and so justly allowed, many, in their defence of the English constitution, have been unwilling to rest it on its own most admirable and solid foundation, namely, the fitness and utility of it; and considering this obvious argument as insufficient, have imagined themselves under a necessity of supporting it merely by precedents, and the authority of ancient custom. One would suppose they thought it was to be defended on no other principles,

than



than those of its having been established in nearly the same form wherein it now exists, for ages immemorial. A fact which some have with great labour and difficulty endeavoured to render probable; but of which there is much reason to suspect the truth.

‘We may therefore venture to depart from their opinion: and perhaps shall not err, if we look upon the chief use arising from an enquiry into the nature of our ancient constitution to be, that it discovers what improvements have been made, and learns us to value and esteem them.

‘When I say this, however, I mean not to reflect on times past; as if a tolerable form of government never prevailed till these our days: nor to insinuate that the present constitution is so totally different from what was heretofore established, as to be quite void of any support from precedent and prescription. I am persuaded, on the contrary, that the ancient constitution during different periods was *such* as we may reasonably suppose to have been most fit and expedient for the nation at those times; and also *such*, that it is an easy matter to shew how the present form of government regularly, lawfully, and even necessarily, arose from it.’

We are afterwards informed by our sagacious author, ‘that the excellence of any particular form of government; and especially of ours, is founded solely in the fitness of its mode and complexion to the manners, disposition, abilities, and general state of the people over whom it prevails.’ We will venture to assert, that there is not an attorney’s clerk of half a year’s standing in or about London, who was not apprized of this discovery before this gentleman made it, and that experience teaches even fools wisdom. If we are to believe the assertions of lawyers, Henry III. found reason, from the temper and disposition of his people, to make alterations in Magna Charta itself. Subsequent times, the more they departed from the feudal and military, to adopt civil and commercial constitutions, thought farther amendments of the great charter necessary, which was the plain inevitable result of the improvements society acquired in the modes and comforts of life.

Though we are by no means disposed to quarrel with authors of Mr. King’s complexion, yet we cannot help remarking, that the more they write like gentlemen, the more we are obliged to read as porters. The fatigue of drudging through a book, in which we meet with nothing new or instructive, is insupportable; we had almost said, even nonsense itself is more tolerable. Could any man imagine, that a writer upon the constitution of England would content himself with Rag-Bair reading and second-hand authorities? A gentleman of Lincoln’s Inn

must know that the courts of justice always require the best evidence which can be procured, but this author supplies it with some of the very worst.

I have already observed, that little distinct, independant clanships are the only form of government natural and fit for savages in their woods. But, when for mutual security against others; or in order to attempt invasions, several of these clans unite, then a form partly monarchical, and partly aristocratical, in which the king \* is little more than general of the whole body, and in which the heads of the several clans still continue powerful, and almost independant, necessarily follows from the undertaking itself. And such a form of government as this, when these people have once made a settlement, and gained new territories, soon becomes, of course, in the highest degree aristocratical; the people being under the power of a number of petty tyrants.

Thus we see Robertson's History of Scotland brought as a voucher for the English constitution; but with what propriety could our author make such a quotation? If by a feudal king he means a king who paid fealty to another, we shall not differ much from his opinion, because such kings were often raised and displaced by their lords paramount; but if he means a sovereign king reigning over a people governed by feudal laws, the doctrine is very controvertible, and rests entirely on the complexion of the people governed. We are inclined to believe, that the people of England were much greater slaves under a William the Conqueror, or his son, and Edward the III, or IVth, than they were under the Saxon princes, though the feudal law was far more vigorous in England after, than before, the Conquest.

The rest of this performance consists of such hackneyed common-place learning, that we can by no means recommend it into a place in the library of a student desirous to inform himself of the English constitution from the best authorities.

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X. *Memorials of the British Consul and Factory, at Lisbon, to his Majesty's Ambassador at that Court, and the Secretaries of State of this Kingdom.* 8vo. Pr. 2s. Wilkie.

WE review this pamphlet rather upon civil than critical principles; and indeed, when we reflect upon the amazing obligations which the crown of Portugal lies under to the

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\* With all the ensigns of royalty, and with many appearances of despotic power, a feudal king was the most limited of all princes, says Robertson in his History of Scotland, Vol. i.

English



English nation, the facts contained in this publication would appear incredible, were they not authentically attested: we think, however, the collection of papers is not very judicious.

The first is a memorial to the earl of Kinnoul, concerning the confiscation of money seized in the streets of Lisbon on the person of a British subject.

This memorial ought not to have been inserted in this publication, as the seizure complained of was regularly made, and the confiscation followed upon the principles of the Custom-house and Excise laws which now obtain in England. What would an Englishman say to a Portuguese smuggler, who should plead the illegality of his seizure, because the evidences against him were to be benefited by the confiscation? Notwithstanding this, there still remain many alarming complaints of oppression and breaches of treaty practised by the Portuguese government upon British subjects, as may be seen in the second paper of this collection, entitled,

‘ A memorial to the earl of Kinnoul, concerning the immunities of the persons and properties of British subjects.’

This memorial proceeds from the consul-general, and the committee of English merchants in Portugal appointed to confer with the earl of Kinnoul, when ambassador extraordinary and plenipotentiary at that court: whence we learn, that ‘ The Junto de Commercio or Board of Trade, of late years established upon principles contrary to the antient laws of this kingdom, and the privileges conferred on foreigners who reside here, must be productive of the most pernicious consequences; it tending to deprive the British subjects of great part of the large capitals due to them from those of his most Faithful majesty, by granting protections upon all occasions to such of their debtors as are disposed to claim it, stopping the execution of all sentences issued by the judge conservator, debarring them from making any attachments for the security of their debts, and obliging them to acquiesce to whatever dividends the said board may in future distribute from the effects, which the bankrupts are pleased to deliver in as the remainder of their capitals.

By these means the British merchants are arbitrarily compelled to submit to the sentences of this new tribunal, and to behold general acquittances given to their debtors, in open violation of the thirteenth article of the treaty, wherein is expressed that

“ They shall not be hindered by any permits or protections to be granted by the king of Portugal to his subjects, or others frequenting his dominions, from recovering their debts; but they shall have a right to sue any man to justice

tice for the recovery of any just debt, although he be sheltered under the patronage or protection of any person whatsoever, or secured by any alvara, or whether he be a farmer of the revenues, or invested with any other privilege."

' It is remarkable that, since the establishment of this tribunal, only some trifling dividends have been made among the creditors of the bankrupts, and that in these cases such proofs of the debts are demanded as are frequently impracticable to be given; since even bonds of the debtors, confessed by themselves, or attested by a publick notary, are deemed insufficient, without an addition of such witnesses as the members of that board are pleased to require.

' Royal letters of favour, which of late years we have had frequent instances of, furnish another cause of complaint, being derogatory to the tenor and spirit of the treaties which give the British subjects full scope to demand their just debts in opposition to all protections whatsoever. These royal letters, termed *Moratorias interinos*, suspend all prosecutions during the debate in the king's council, whether or no they shall be carried to a further extension; and this consultation frequently taking up several years, the creditors are debarred during that interval from pursuing the common course of law, towards securing their debts; or for a still farther term of years, in cases where his most Faithful majesty complies with the request of the party by granting a formal *Moratorio*. These letters ought by no means to be prevalent, in regard of debts due to British subjects, seeing that by the seventh article of the treaty there can be no appeal but to the *Relaçam*, there to be determined in the space of four months.'

In the subsequent part of this memorial we find that the duties on goods of British manufacture have been arbitrarily raised from twenty-three to twenty-seven per cent. It contains likewise many other articles of grievances and breaches of treaties between the crowns of England and Portugal.

The next, and indeed a very important, paper which this collection contains, is,

' A remonstrance relating to the prejudice arising from the establishment of companies, for carrying on the Brazil trade, presented to the right honourable the earl of Kinnoul, his majesty's ambassador extraordinary and plenipotentiary at the court of Portugal, May 24, 1760.'

From this remonstrance we learn, that two Brazil companies have been established; the one for Maranham and Grao Para, the other for Pernambuco; and that the establishment of those two companies renders all the trade carried on by, and debts  
owing



owing to, the British merchants in Portugal inconsiderable and precarious. The superior advantages of their trafficking with individuals instead of companies, which are supported at an immense expence, and are every moment liable to dissolution, (in which case the creditors have no relief) are here set forth in a very strong and satisfactory manner.

The treaty concluded with Cromwell in 1654, and that concluded in 1703, form the basis of our merchants complaints; and some little account of those treaties may perhaps elucidate the ingratitude of the Portuguese.

About the year 1650, John king of Portugal privately offered prince Rupert (who had carried off part of the English fleet) his protection, in hopes that the English ships might prove useful to him against the Spaniards and the Dutch, who wanted to intercept his Brazil fleets. Prince Rupert, accordingly, accepted of this invitation; and, on the 25th of April following, two English squadrons appeared at the mouth of the Tagus, and intercepted a Portuguese fleet, notwithstanding the utmost efforts of prince Rupert. After this, Portugal was reduced to the most mortifying distresses, and obliged to send a very submissive embassy to the republic of England, which refused to treat with their king as an independant monarch, and degraded the ambassador so far, that he had his audience in the house of peers; which, upon that occasion, was adorned with the historical tapestry representing the defeat of the Spanish armada. No submissions on the part of Portugal were then wanting, and his Portuguese majesty thought himself happy that he could purchase the security of his crown from Cromwell, by concluding the treaty of 1654. It is a fact notoriously known, that that imperious usurper concluded the treaty the very day that the ambassador's brother was executed at London for the murder of an English merchant.

The treaty of 1703 was concluded at a period extremely critical for the crown of Portugal. His then Portuguese majesty, Don Pedro, was one of the candidates for the crown of Spain, as being descended by the female line from the famous Ferdinand and Isabella of Spain. The great preparations he made for asserting his claim, and the convention entered into between France and Spain to deprive him of his kingdom, compelled him to throw himself into the arms of England; and it was thought that his agreeing to the treaty of 1703 with queen Anne, was not only the wisest measure of his reign, but even preserved his crown.

Without pursuing this deduction farther, it is sufficient to observe, that two æras afterwards presented themselves, one during the reign of his late Portuguese majesty Don Joseph, and

and the other under the reigning monarch, in which the crown of Portugal was strictly and literally preserved to the family which now enjoys the crown, by the intervention of England. The first was in 1734, when the French and Spanish fleets were at sea, and the Spaniard had a strong army upon the frontiers of Portugal; but Sir John Norris being sent with a British squadron, relieved his Portuguese majesty from his distress. The second era is too recent to be particularized here.

We see no reason to doubt of the facts mentioned in the Memorials and Remonstrances before us; but before the complaints can be remedied, we are afraid there will be a necessity of teaching the Portuguese the respect due to the faith of treaties, and the imperial crown of Great Britain; for, besides the grievances already mentioned, many others remain still to be redressed.

XI. *The Privileges of the Island of Jamaica vindicated; with an impartial Narrative of the late Dispute between the Governor and House of Representatives, upon the Case of Mr. Olyphant, a Member of that House.* 8vo. Pr. 2s. 6d. Williams.

**T**HIS pamphlet treats of a very interesting subject, as it affects the principles of administration in one of our most important colonies.

On the 8th of December, 1764, a complaint was made of a breach of privilege, committed by Richard Thomas Wilson, a deputy marshal's deputy, in executing a writ on the coach-horses of John Olyphant, a member of the house; in consequence of which, he, and Pierce Cooke, and Lauchlan M'Neil (who appeared to be aiding and assisting in executing the said writ;) were, by order of the house, severally taken into custody for breach of privilege. The generality of the members were, indeed, sorry to see a matter of this kind brought before the house, especially so late in the season, as it would retard the progress of more important business, and protract the sessions. The case of a member's availing himself of this privilege, was very far from being favoured by the house; and it is a truth, that a very great majority of the members were against entertaining the matter, if they could with any justice have avoided it; insomuch, that they set themselves to enquire, whether the privilege in question was such, as every member had a constitutional right to. Upon this occasion, the ablest lawyers in the house were consulted, and many volumes of law books were brought in; from which it did appear, to the conviction of every man in the house, that the privileges claimed



claimed by Mr. Olyphant, was a lawful and constitutional right; and if he insisted upon it, that it could not, with justice or propriety, be refused him. He did insist upon it. What could the house do? They ordered the delinquents into custody, but still without any asperity towards them, and with so little intention of using them with severity or harshness, that the house would most certainly have released them, upon the slightest concession: and Pierce Cooke, one of the parties and the plaintiff in the action, was told by several of the members, that he had only to petition (according to the forms, which the house prescribes, in the case of all those, who are in custody and not members) and set forth, that he did not intend to offend the house, and he would be discharged. This easy method of getting released was declined, and so low was the assembly held, by the said Pierce Cooke and Laughlan M'Neil, that they did not attempt to make any application for their liberty to the house, but applied, in the first instance to the chancellor for an Habeas Corpus.

We believe this to be a very candid state of the original controversy between the house of assembly and the governor of Jamaica. The members of the house thought themselves ill treated by the governor, as chancellor, for having granted an Habeas Corpus to the prisoners, before they had applied to the house for pardon; and for his proroguing them on the 18th of December, for one day. When they met again on the 19th, the prisoners were once more taken into custody, and the house came to several resolutions, asserting its own privileges, particularly the following, which we quote as an instance of their moderation.

'Resolved, nem. con. That no member of this house hath any privilege in regard to his goods and chattels, except such as are necessary for his accommodation, during his attendance on the house.'

It is however very probable, that his excellency the governor did not think the coach-horses of a member indispensibly necessary for his accommodation, during his attendance on the house; as the delinquents, on applying to the governor as chancellor for an Habeas Corpus, which was granted, were again set at liberty.

It must be acknowledged that these proceedings were doubtful on both sides; but the house resented the matter so highly, that they came to a resolution to remonstrate to his majesty, by address, against the arbitrary and illegal proceedings of the ch——r, and to implore his protection. Before this address could be prepared, the assembly was prorogued by proclamation, and afterwards dissolved.

A new assembly was called to meet in March 1765, when the members addressed his excellency, 'setting forth the ill-consequences of the determination in question, and desiring he would give orders for having it expunged; and for this the governor prorogued them forthwith to a long day, and they were afterwards dissolved.' After an intermission of some months another assembly was convoked, which proved to be of the same complexion with the last; and, previous to their meeting, great pains, we are told, were taken to impress the public with a belief that the contest between the governor and the assembly was no other than a contrivance of the members to protect them from paying their just debts, and that their very legislature was in danger from England. Mr. Price, junior, was chosen speaker of the new assembly, which met on the 13th of August. On the 15th the house was called up to attend the governor, when, to the astonishment of every one, his excellency, after putting the speaker in mind of his having omitted to ask for the usual privileges on the first day, demanded of him, whether he would then ask for them? To which he was answered in the negative. His excellency then put the same question a second time, and the speaker said, I SHALL NOT. Upon this, notwithstanding the good intentions of the assembly for the public service, it was dissolved.—It is necessary for us to add, that when the governor, after this, came over to England, his majesty appeared to be so well satisfied with his conduct, that he was almost immediately invested with a public character, of the greatest consequence to the commercial interests of this nation.

The above are the only facts we can decently mention of the differences between the assembly and governor of Jamaica, the particulars of which employ the rest of this pamphlet; neither shall we venture to pronounce whether a Jamaica house of assembly is entitled to the same privileges as a British house of commons.

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XII. *Select Essays on various Subjects.* By Sylviana Sola. 12mo.  
Pr. 3s. 6d. Hoggard.

**T**HIS collection consists of epistles upon various subjects; of dialogues of the dead, some of which are far from being ill imagined, (tho' not comparable to those lately published by a noble author,) and dialogues of the living, in which the interlocutors are allegorical personages; all which may be read with a very considerable degree of improvement. Next follow some fabulous tales, which we do not greatly admire;



more ; a critical conference between Imagination and Fact ; Various Thoughts, the first of which we shall lay before our readers, because we do not clearly comprehend its meaning. The person that is fit to be universal monarch upon earth, is the second person in the sacred Trinity. Lastly, succeed some strictures on virtuous friendship, in verse, which we do not think quite equal to Mr. Pope's ethic epistles. As a specimen of Mrs. Sola's abilities in writing, we shall extract her eighth epistle, which treats of divination by the stars. How desirous have all mankind been to know what future events await themselves, and likewise others, whether particulars, or whole kingdoms, and nations upon earth ? It was this strong curiosity in human nature, set men so heartily on the studies of the occult sciences, wherein the antient magi were so renowned ; yet all those deep and dark studies, especially that of judicial astrology, has proved so fallacious, that this is justly reckoned in our days, the vaineft of all sciences, so much more sensible are men now what kind of knowledge is suited to their capacities, and their affairs here. Though this has lost all credit with them, yet most men have still the same desire at heart, to be skilful at prognostication ; it is not enough to know, but they would *foreknow* events in this world, which are generally more evil than good to us ; as to this knowledge by the stars, the greatest and only good tidings to men, was what that eastern star brought the magi, which appeared to them in their own country, and directed them to Bethlehem ; but from the greatest of all subjects, some wretched men have degraded this study to the very meanest and most contemptible of any, who are the agents the grand deceiver of mankind makes use of, for this very purpose, and which is enough to give every body an utter distaste, if not horror, for this and every one of the occult or secret sciences ; for supposing sometimes things answer truly to those predictions, it does certainly draw the inclination stronger to such kind of studies, till at last we may be engaged much deeper than was at first thought of, and which has been actually the case of more than one ; for while we take our steps in the dark, we are never sure how far we may go, or indeed whither it is we are going !

May no knowledge we can arrive at, be of the dark and hidden kind, but all fair and open, that it may bear the test of a full and true light, and face the whole world, though exposed to all its censures for its scantiness and debility ; yet if this little, and weak as it is, be but answerable to the truth of things, it will be of more service to human kind than were all the profound sciences of the ancient magi. What benefit were they of to the world ? Do we ever find any one of this kind of

men employed in the state? No,—they were only to be ready at the call of their superstitious princes, to rid them of such phantoms which were generally raised by their own secret fears of all manner of evils, they were conscious they had so justly merited from heaven.

This *secreting* of knowledge seems to have been the general bent of the learned in ancient times, and well too, if it be not too much of the moderns, and proceeding from the very same principles in these; but of that hereafter; this was the propensity, or rather policy of the ancient Greek philosophers, the chiefs amongst them teaching their secret doctrine only to their select disciples, but in the public schools (to the vulgar) quite another doctrine. Now the first and choice part of this double doctrine which they so highly esteemed, what was it think you? One continued series of falsities on the nature of God, and of the human soul; but to mention no more than their first principle, the sole cause of all their following errors, viz. That there was but one substance in the universe, which they named God, and from hence concluded, that in a literal, metaphysical sense, all things were God, consequently the human soul a part that was discern'd from him, and would be again resolved into him: It was in such a sense as this, that they taught the immortality of the soul! Amongst a thousand others, we will mark out three evident falsities from this their doctrine of the soul's being part of God.

‘ First, The divine nature would be divided and rent in pieces.

‘ Secondly, It would be miserable as often as men were so.

‘ Thirdly, Human kind would know all things because it would be God.

Now supposing these men were of the most subtle penetrating wit, with an understanding and genius for knowledge more extensive than any other men ever were, still were these utterly destitute of knowledge at the same time; for what is this but discerning the truth of things? But the farther lengths they went from their first false premisses, the more distant they were from truth and knowledge; so that the public were very happy that this false doctrine was so carefully kept from them; it was the only right thing they did, to secrete from them what would have proved so pernicious to all society, if divulged to the common people; for as falsity indeed does nothing else but mischief in the world, it had blinded these men too much ever to discern a way how to reconcile truth and public utility together, a darkness which the whole world was involved in when the only Source of true light made his appearance in it, and whose doctrine from beginning to end, so strongly cement-



ing truth and utility, has sufficiently exposed the weakness and errors of a human mind, on subjects so much superior to its capacity, as are not only the nature of God, but that of their own souls, on which these famous philosophers of antiquity with all their abilities, have uttered nothing but impertinences and mistakes without end, which now is sufficiently agreed: but what is of the greatest concern to all men in general, the world has long since been informed of a very different manner, in which both body and soul are to be disposed of in their future state of immortality, which they are here left at full liberty whether they will believe or not; though in fact there has always been the major part of the world believers of future rewards and punishments, which is sufficient to keep society in tolerable good order. But nothing is more wonderful than that those blind and presumptuous teachers gained so long such credit and attention of the world as they did, on tenets so extremely absurd, which they would have passed upon it for certainty and truth. Thus has the world been deceived, and will be most probably to the end of it, in their high opinion of human knowledge.

Tho' we cannot recommend this as the most masterly publication we have seen, yet it may prove useful to those numerous readers who are possessed of that degree of understanding which relishes an intelligible rather than a shining performance.

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XIII. *Memoirs of a Magdalen: Or the History of Miss Louisa Mildmay. Now first published from a Series of Original Letters. In 2 Vols. 12mo. Pr. 6s. Griffin.*

OUR readers may have frequently observed the strict impartiality with which we treat publications of this kind, however they may be recommended by the lively chat of modern novel-writing. Tho' the subject of the volumes before us is common to the last degree, yet the story is affecting, and the characters are supported with more spirit and propriety, than we have found in any novels we have lately reviewed.

The first volume opens with letters between Sir Robert Harold and Charles Melmoth, Esq. The former is a gay young baronet with a large estate, whose principles in love-affairs are tinged with libertinism, tho' in other respects he possesses a good heart and a fine understanding, but cemented with too exquisite and too refined a sensibility. This gentleman falls in love with the heroine of the piece, Miss Louisa Mildmay, whom his sister Lady Haversham, the model of female perfections, and a widow possessed of a large estate, recommends to him for a wife. He gains her consent, as well as that of her parents, who are

so pleased with the match, that they take every opportunity of leaving the young couple together after the marriage-day is fixed—But—Heaven guard us all from Cupid's bow!—opportunity and importunity ruin *her*, and degrade *him* into a villain. The baronet, not able to endure the thought of marrying the woman he has debauched, quarrels with and leaves his mistress; and she, with a most virtuous indignation at the slip she had made, discovers it to her mother and father, who is a man of the most lofty notions with regard to family honour.

Perhaps there may be no occasion to suggest to the reader the confusion and misery which this fatal accident introduces into the Mildmay family. Lady Haversham being informed of the truth, writes her brother a very affecting letter, which we recommend as a master-piece of affectionate and sentimental reasoning.

Sir Robert Harold continues in a strange dissipated disagreeable state of mind, but is touched with the representation of his sister, who, to prevent him from being disinherited, had sacrificed herself to the arms of an old lord, tho' she loved and was beloved by a baronet, who, on account of his disappointment, threw his life away at the battle of Minden.

The second volume begins with the tenth letter, from Miss Beauclerk, who resided at old Mr. Mildmay's house when his son, who was in love with her, was brought thither wounded. This letter is pretty, and contains a pathetic scene of distress. The next letter from Miss Mildmay to her mother is likewise affecting, and full of penitential contrition. This is followed by another from Mr. Melmoth to Sir Robert Harold, whence we learn that the former, together with lady Haversham, had paid a visit to Mildmay-hall, where they managed matters with so much address, that they had conquered the resentment of old Mildmay and his son, who consented to the marriage of Miss Mildmay and Harold, as soon as the latter, who was now distractedly in love with her, should come into England, and claim her in person. The sixteenth letter tumbles every thing topsy-turvy, by Mr. Melmoth informing his friend, that Miss Mildmay had made an elopement from Mrs. Darnel's, where she had lodged at London, with a gentleman richly dressed, in a post-chaise and six, and, in short, that she was no better than she should be. Here we have a pause in the principal story, but the business is supplied by an under-plot. Miss Beauclerk, in the seventeenth letter, sends her mother an account of the distress of the Mildmay family, where she continues to reside, and of the progress of her amour with colonel Mildmay, who being obliged by his wound to keep his bed, had forced her to accept of his will, by which he had made her his heir to a considerable estate.



Letter eighteenth is from Sir R. Harold to Melmoth, dated from Vienna, and filled with the most excruciating reflections upon the elopement and supposed infamy of Miss Mildmay. It is with some reluctance we observe, that from this period the author, finding it difficult to restore his heroine to virtue and happiness, deviates into the beaten track of one of the kidnapping novellists; for he spirits up a Sir Harry Hastings, who being deeply in love with Miss Mildmay, bribes the old bawd Mrs. Darnel into his interest, and, by the help of five other ruffians, forces her in the night-time into a post-chariot, and carries her to his house at Hampstead. Here all the artillery of swoonings, rage, resentment, frenzy, and fevers, are practised; but we shall not trouble our readers with any farther particulars of this adventure. It is sufficient we inform them, that our heroine, though she was for several months in the hands of her ravisher, rejected all his offers of marriage; that she preserves her virtue; and, by the happy invention of the author, who burns down the baronet's house in a drunken frolic, makes her escape, is carried in a higgler's cart to Whitechapel, and at last fairly lands herself in the Magdalen-house. Sir Robert Harold, being informed of her innocence, writes a letter to Melmoth from Calais, where he accidentally meets with Sir Harry Hastings, whom he had never seen before, and whom he runs through the body for boasting of his wickedness towards Miss Mildmay.

The next letter from lady Haversham to a countess of Blandford contains the reconciliation of Miss Mildmay to her family. Here another novel-trap is set; for Mr. Melmoth, who had made a fortune in the East Indies, discovers in the persons of Mrs. and Miss Beauclerk his own wife and daughter, whom he thought dead, and whom he had tenderly bewailed. It seems he was sent abroad by his father, who was in love with his son's wife, and had written him an account of her death. The truth is, the whole of this catastrophe is but indifferently managed; and the reader must make the best of it he can, after being told that Mrs. Dobson and her sister, who had been very instrumental in Miss Mildmay's escape, become interested in, and are evidences for, this discovery.

At last, Harold arrives, marries Miss Mildmay, as the colonel does Miss Melmoth: plenty of love and money succeed, Sir Harry recovers from his wound, and all parties are made happy. The sensible reader will find great pleasure in perusing this novel; yet the author seems to have been too much in a hurry, and too frugal of his invention, in bringing it to a happy conclusion.

## MONTHLY CATALOGUE.

14. *A concise and genuine Account of the Dispute between Mr. Hume and Mr. Rousseau: with the Letters that passed between them during their Controversy. As also the Letters of the Hon. Mr. Walpole and Mr. D'Alembert, relating to this extraordinary Affair. Translated from the French.* 8vo. Pr. 1 s. 6 d. Becket and De Hondt.

IT is with concern that we find two men of such celebrated genius and approved merit at public variance, as it is much to the discredit of letters and true philosophy. We cannot, however, blame Mr. Hume for any part of his conduct, as he appears to have acted towards Mr. Rousseau with the greatest sincerity, and the most unbounded friendship: and as it was not till after Mr. Rousseau had published a very abusive letter, and boldly defied Mr. Hume to print the papers he was possessed of, that this gentleman resolved upon making the public a party concerned in judging their respective conduct.

From the most generous motives Mr. Hume conducted Mr. Rousseau into England, introduced him to his friends, and exhausted his invention to make this asylum agreeable to him; giving way to all his caprices, and winking at all his singularities. With the same view he accompanied him into various parts of England, till he was at length most agreeably settled at Mr. Davenport's, at Wootton in Derbyshire. In the mean while, Mr. Hume was using his utmost interest with his majesty's ministers to obtain for him a royal pension; and was so successful as to interest general Conway and general Graeme in his favour, who gained his majesty's gracious consent. But when he was upon the point of reaping the fruit of Mr. Hume's friendly endeavours, he fancied, or chose to fancy, through the most unaccountable extravagance, that Mr. Hume was his concealed enemy, and had, in concert with M. D'Alembert and M. Voltaire, laid a plan to destroy his honour; for no other apparent reason, but because Mr. Walpole had diverted himself a little at his expence, in a supposed letter from the king of Prussia to Mr. Rousseau, which was published in the St. James's Chronicle, and which Mr. Rousseau imagined Mr. Hume had sent to the publisher of that paper; although it evidently appeared that Mr. Walpole had wrote this letter, and acknowledged himself to be the author of it.



In Mr. Rousseau's letter, or rather memorial, which he calls an Explanation, we find the following capital articles of impeachment against Mr. Hume's fidelity and friendship:

1. Not gaining him sufficient popularity.
2. Endeavouring to obtain a royal pension for him.
3. Secret kindnesses to avoid hurting his delicacy.
4. Procuring him a friendly and hospitable reception at Mr. Steward's.
5. Introducing him to the first people in England.
6. Assiduously lending him his seal.
7. Speaking four very terrible words in his sleep.
8. Not having answered a pleasantry of Mr. Walpole's, which admitted of no answer.
9. Corresponding with M. D'Alembert.
10. Lodging in the same house with the son of Dr. Tronchin.
11. Conversing alone with his *gouvernante*.
12. Being desirous of serving Mr. Rousseau, after he had offended Mr. Hume.
13. Reading his *Heloise* too often.
14. Accepting of his picture as a present from Mr. Ramsay.
15. Saying he had been at the play with Mrs. Garrick.
16. And looking stern, very stern, at Mr. Rousseau, whilst he fruitlessly endeavoured to stare Mr. Hume out of countenance.

It is really astonishing, that a man of Mr. Rousseau's judgment and good sense could seriously allege such trifles against Mr. Hume as crimes. But we are afraid there is a certain characteristic turn in the philosopher of Geneva, that will not let him long enjoy any tranquillity or any friendship; and where real misfortunes are wanting, his prolific brain easily brings forth chimeras, which may be dreadful to him, but ridiculous to every body else.

Though Mr. Hume cannot in this affair be accused of any more faults than those which Mr. Rousseau has so industriously imputed to him; we must not entirely acquit his translator, who has many errors to answer for. Amongst others, we think the following should be corrected in the next edition:

Page 15, he has translated, *celui d'être trop bien est un de ceux qui se tolèrent le plus aisément*, "that of being too good, is one of those which is the most tolerable." If we may be allowed a pun, "that of being too bad (a translator) is one of those which is the most intolerable;" and indeed, Mr. Translator, *trop bien* is too well, and not too good. Next come the *modèles* and the hollow trunk of an old tree (p. 16 and 17) instead of *huts* and rabbit-warrens. Page 57, he makes Mr. Hume previously acquainted with Mr. Rousseau's affairs, and yet wanting to sift his

his *gouvernante*; whereas, according to the original, it was the lady that was acquainted with Mr. Rousseau's affairs, which she having acknowledged to Mr. Hume, he then questioned her †, &c. Page 42, he renders *sourd* "absurd"—Very absurd indeed!

15. *A Defence of Mr. Rousseau against the Aspersions of Mr. Hume, Monsieur Voltaire, and their Association.* 8vo. Pr. 1s. 6d. Bladon.

This is an attempt, and only an attempt, to vindicate Mr. Rousseau's conduct in his altercation with Mr. Hume. The bookseller's head seems to have been more at work, in producing a well-timed eighteen-penny touch, than the author's in compiling or writing it.

16. *A Letter from Mons. de Voltaire to Mr. Hume, on his Dispute with Mr. Rousseau. Translated from the French.* 8vo. Pr. 6d. Bladon.

This little piece appears to be genuine, tho' we meet with nothing new in it, except the copies of two billets, supposed to be written by Mr. Rousseau; the one to M. Voltaire, and the other to M. Thiel, first clerk of foreign affairs at Paris. In the first he accuses M. de Voltaire with having asserted that he had not been secretary of embassy at Venice, which was a falsity: and in the second it is set forth, that he had only been a servant to the count de Montaign (ambassador at Venice) and had been shamefully turned out of his house. We know not upon what authority M. de Voltaire pretends to quote these letters; but as it is reasonable to expect M. Rousseau will soon reply to these attacks, we shall suspend our judgment till we see his vindication.

17. *The Country Girl, a Comedy. Altered from Wycherley. As it is acted at the Theatre-Royal in Drury Lane.* 8vo. Pr. 1s. 6d. Becket.

Wycherley, whose name stands so distinguished in the list of our comic authors, has not left us a single play fit for representation, under the present regulations of the stage; regulations which the gradual refinement of the public taste has made necessary. "No kind of wit, says the editor of the *Country Girl*, ought to be received as an excuse for immorality; nay, it becomes still more dangerous, in proportion as it is more witty." Accordingly, Mr. Bickerstaff last season produced an

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† This is one of Mr. Rousseau's accusations.



alteration of the *Plain Dealer*\*; and we are now presented, by another hand, with a new edition of the *Country Wife*. In both instances, we think that the original author has unavoidably lost almost as much on the side of wit, as he has gained on that of decency; for the wit and ribaldry of "this wanton of Charles's days" are so blended, that it is often impossible to obliterate one without expunging the other. It must, however, be allowed, that the writer of the *Country Girl* has considerably improved on his original in the construction of the fable; not only by converting the libidinous Horner into the modest Mr. Belville, but by dissolving the marriage between Margery and Pinchwife, and representing his heroine as a simple spinster; in which situation he has, with great address, rendered her conduct only ridiculous, which, under the management of Wycherley, was criminal.

18. *The Cunning Man, a Musical Entertainment, in two Acts. As it is performed at the Theatre-Royal in Drury-Lane. Originally written and composed by M. J. J. Rousseau. 8vo. Pr. 1s. Becket.*

This, as the title imports, is an imitation of the French; and considering that "the translator, as he himself acknowledges, appears out of his own character," and that "it was necessary to adjust English words to melodies already made for a foreign language," he must be allowed to have acquitted himself with credit of a very difficult task. It must be remembered also, that this little piece is not to be read merely as a poetical composition; and "that the coincidence of the words with the music is their greatest recommendation."

19. *The Adventures of Charles Villers, an unfortunate Court Dependant. 2 Vols. 12mo. Pr. 5s. Bladon.*

This unfortunate court dependant, who was turned out of his place because he would not prostitute his wife, is, we are afraid, a still more unfortunate author; for though he prostitutes his pen, and what small talents he is possessed of, there is no reason to believe that his literary emoluments will ever enable him to subscribe himself *Independant and Happy*. Were it necessary to maintain this assertion by proofs, any part of these two volumes would support our judgment; and his very first period testifies his ignorance of grammar and English.

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\* See Vol. xxi. p. 61.

20. *The Conflict; or, the History of Miss Sophia Fanbrook.*  
3 Vols. 12mo. Pr. 9s. Nobles.

These three volumes may be read by every young lady within the bills of mortality, without any danger of raising one inordinate passion, injuring their chastity, or any other virtue they may be possessed of.

21. *Cooper's Hill. A Poem. Addressed to Sir Watkin Williams Wynn, Bart.* 4to. Pr. 2s. 6d. Wood.

We are in doubt whether there is a greater number of excellencies or defects in this performance. The author's imagination is lively, and his diction expressive: but his excursions, considering the shortness of his poem, are too extravagant; and his composition is rendered obscure and perplexed, by a multiplicity of useless words and unconnected ideas. After a repeated perusal, we have scarcely been able to discover the meaning or the propriety of these introductory lines. Perhaps our readers will have more penetration:

Torn from these solitudes, these calm retreats,  
Oft' where the muse, wrapt into future time,  
Delights in easy negligence to stray:  
The western sun reviving other climes  
With slender beam, and purple burnish'd clouds  
Forget their gold, Silence in sweet repose  
Reigns universal, save where, pleas'd, it yields  
To Philomela's song, his ling'ring step  
Old Ev'ning slackens to the peaceful night.  
That lost approaching up the mighty steep  
Of heaven's vast concave, draws the moon's full orb,  
Who, all surrounded by the glitt'ring stars,  
Darts her bright ray on mountain, wood, and stream.  
Torn from gay friends, of hospitable soul,  
Corroding absence chides the hapless hour.  
Fancy yet wanders o'er the lovely scene;  
The wave translucent down the craggy rock,  
Spray forming dew, yet murmurs in the wind;  
The spreading flocks and distant gloomy wood  
Yet move before her eye, each ravish'd sense  
Still dwells upon its object, and admires.  
Severe remembrance! memory divine!  
Uncertain goddess; from thy hallow'd fount  
Man tasting joy, embitters it with pain.



Now surly Care, pale centinel of wealth,  
 Frowns o'er the prospect, living in her mind  
 Unpitying rankles ev'ry thought serene,  
 Like those keen winds, when bounteous Nature pours  
 Her hidden treasure o'er th' unfolding globe,  
 That blight and wither with the farmer's hope  
 Luxuriant produce of the blooming spring;  
 Black'ning the air, creation seems to droop.

Our readers must observe, that the author's professed design is, as he expresses it,

' To paint the tuneful residence of Pan,  
 The throne of Ceres, Flora's gaudy court,  
 Her vain attendants side the shelving hill,  
 Collected in variety of dress.'  
 He therefore might have omitted the circumstances of *corroding absence, severe remembrance, surly care, &c.* without any disadvantage to his poem.

The extensive prospect from Cooper's Hill gives the poet occasion to speak of London, the tombs in Westminster-abbey, and the pictures in Windsor-castle. A view of the Thames leads him to speak of the river Tiber, and a reflection on the disorders which ambition creates among the powers of reason, carries him into a long description of a storm at sea, when the winds are so impetuous, that

*promontories, rocks,*  
 Woods, temples, towers, cities, *prostrate all*  
 In general ruin, sink beneath the storm.

The author concludes with an apostrophe on the death of Damon, by whom we suppose he means the late duke of Cumberland.

22. *Ode, inscribed to the Reverend Dr. Watts; upon his promoting a Plan for a Country Infirmary at Leicester. By the Reverend Mr. Morton, of Northamptonshire. 4to. Pr. 1s. Flexney.*

Though there is nothing striking or sublime in this production, yet there is an agreeable facility in the language, a delicacy in the compliment to Dr. Watts, and an air of benevolence and humanity in the design. It is written in that irregular measure which has been usually stiled Pindaric. The author expatiates on the effects of charity in the following strain:

' Shou'd, ye benevolent, in evil day,  
 Should riches take their wings, and fly away,  
 Tho' thus by virtuous violence bound to stay:

Hence

Hence will Reflection's conscious power  
 Strike out the most enlivening ray,  
 To cheer that sad and gloomy hour,  
 Should riches stay,——disease and pain assail,  
 These, when physic's power shall fail,  
 These will make your sickly bed,  
 These support your drooping head,  
 These the cordial influence shed,  
 As grateful and refreshing fount,  
 As dews distilling on the thirsty ground.  
 And when Death, who summons all,  
 Shall give the rich the common call,  
 These, ere your spirit breaks away,  
 From its frail tenement of clay,  
 At heaven's tribunal shall appear,  
 To plead your cause, and prove your ablest patron there.'

23. *The Coach Drivers, a political comic Opera. To which is subjoined a Letter of Thanks, to the Compilers of the Critical Review, for the Entomiums which they have let Slip, on that Performance. The Second Edition. 8vo. Pr. 1s. 6d.* Flexney.

The abuse thrown out in what is called the Second Edition of this opera, serves only to increase the contemptible opinion we before expressed for the author's abilities. (See p. 228.)

24. *E——l of Ch——m's Apology, a Poem. 4to. Pr. 1s.* Almon.

In this satire the ghost of sir W. P——n——t, which is supposed to appear to the noble lord to whom he bequeathed his estate, taxes lord C——m with ingratitude, inconsistency, and duplicity. The peer answers his ghostship, and has we think the better of the argument. We shall not however enter into the rationale of the dispute between two such illustrious interlocutors; let it suffice to observe, that they scold in excellent rhyme, and very easy numbers. As a specimen, the reader may take the following part of the peer's apology for his conduct.

By tender feelings mov'd for Britain's fate,  
 Not dazzled with the pomp and pride of state,  
 Sudden I wak'd from fancy's silken dreams,  
 Of rural solitude and languid streams;  
 Of days, devoted to my friends and wife,  
 And moral virtues form'd for private life,  
 Gave in my plan, while fortune bless'd the day,  
 And Peerage strew'd her flowers in my way.  
 Let Malice inch by inch my conduct scan,  
 And Folly censure, e'er she knows my plan;



Let Rancour dive into the womb of time,  
 In search of tales, to blacken me with crime;  
 My youthful soul sprung early to one end,  
 My riper years the same great course shall bend,  
 Virtue my guardian, Liberty my friend.  
 Think not to scatter terrors on my head,  
 By stale examples muster'd from the dead;  
 With joy I saw, how virtuous PULT'NEY shin'd  
 The brightest, bravest, weakest, of mankind!  
 But when I saw my country drop a tear,  
 I wept the patriot and curs'd the peer.  
 But what had PULT'NEY's glory, or decline,  
 His fame, or peerage, to compare with mine?  
 Mankind is alter'd since the days of BATH,  
 Tho' S——DYS still puzzles in the same dull path.  
 Freedom at length has fixt her wav'ring seat,  
 Ambitious to promote the good and great;  
 Studious to still the waves of party rage,  
 And link in harmony, each rank and age;  
 Of vice's growth to lop the spreading root,  
 That virtue's sickly plant may spring and shoot;  
 Bent to reform the cancour'd map of things,  
 Till Britain's sons are free as British k—gs;  
 Till placemen seek the honour, not the fee,  
 And scorn emoluments like PR——T and ME;  
 Till each great L—d his country shall revere,  
 And to the Statesman join the Patriot Peer.

23. *An Address to the People of England; shewing the Advantages arising from the frequent Changes of Ministers; with an Address to the Next Administration.* 8vo. Pr. 1s. 6d. Almon.

This is one of the temporary pamphlets against lord G——m and the present administration, which in a few weeks (if it is not so already) will be reckoned among the lumber of the pamphlet-shops.

26. *Short Considerations upon some Late Extraordinary Grants. And other Particulars of a Late Patriot's Conduct.* 8vo. Pr. 6d. Almon.

This little performance is written upon the same principles as the preceding. It censures the arrangements of the present ministry, and even the most popular names in the kingdom, for rapaciousness. The author likewise draws out an account of expences they have created in the nation, the last article of which is as follows:

Total

Total of the expence of the present ministerial fabrick, as far as the ground-floor } £. 215,200

We shall not, however, desire the reader to take this account upon the pamphleteer's *ipse dixit*.

27. *A True History of a Late short Administration.* 8vo. Pr. 6d. Almon.

This, though a very concise, is far from being a despicable performance. The author has reprinted in one column the Short Account of a Late Short Administration, which we formerly recommended to the public<sup>\*</sup>; and on the opposite column has exhibited what he calls a True History of a Late Short Administration, in which he endeavours to depreciate the ministry of the marquis of R. and extol that of Mr. G.

28. *Three Letters to a Member of the Honourable House of Commons, from a Country Farmer, concerning the Prices of Provisions; and pointing out a sure Method of preventing future Scarcity.* 8vo. Pr. 1s. Brotherton.

The stile in which these letters are written, prove them to be the production of a more polished pen than that of a country farmer. The author, without descending to the violence and exclamation so frequent with the diurnal and periodical writers upon this subject, very sensibly comes to the fact at once.

‘To pursue my plan, says he, as methodically as I can, I will singly and shortly treat of all the means already attempted, or which I have heard are intended to be attempted, or ever talked of being tryed, to remove the evil complained of: the first, as it is the act of the legislature, and therefore I put it first, is the law against forestallers, engrossers, and regrators; and far be it from me so much to censure the wisdom of the legislature, as to suppose these laws well executed, will not be of some publick advantage; but yet I may modestly venture to say, that, notwithstanding the execution of these laws, if there be a real national scarcity, provisions will be dear, and if there be a real national plenty, provisions will be cheap, whether they be executed or not; so that this is far from adequate to the purpose wish'd for; and as the good of the whole state ought to be the object of legislation, and not the good of a part, I could I believe undertake to prove, that the only times in which these laws can be of much use, are times of partial plenty, and partial scarcity; and that in those times, if they are beneficial to one county, they are in equal proportion prejudicial to another; but this being beside my plan, I shall at present omit it.’

<sup>\*</sup> See p. 153 of this vol.



The latter writer next considers the licensing badgers of corn, and the fixing the measure of corn to one standard; both which proposals have been adopted by the legislature: however, he is of opinion that they fall under the same predicament as the laws against forestallers, because in times of plenty corn will be cheap, and in those of scarcity dear. 'To allow, continues he, of exportation of corn with a bounty, and of importation at the same time duty-free, which was lately attempted, as it was the act of the legislature, I will not venture to descant upon; but upon the face of it, it appears in my apprehension very inadequate to answer the end desired, and in fact it proved so.'

The acts for prohibiting the exportation of corn for a limited time, have been a temporary relief, but also a temporary injury to the trade of the nation; and in such times, though they may have prevented a very considerable rise in the price of corn, yet they have never considerably lowered it; but on the contrary have often given a handle to griping farmers, to keep back their corn from sale, and to hold up the price under pretence of scarcity, though in truth there was plenty for home consumption.

'Whether a late proclamation was constitutionally legal or no, I will not presume to say, though I own it appears not plain to me, how any authority can prohibit constitutionally the exportation of any commodity, which an act of the whole legislature has not only permitted, but encouraged by a bounty, while that act is in full force; however, I will neither venture to argue for, or against the lawfulness of it, lest I should unwillingly err, in going with the cobbler beyond my last; the effects are all I have to do with, and they will speak for themselves. No sooner was this proclamation issued, but the price of corn rose all over the kingdom; and many markets that before were well stocked with wheat on every market-day, did not produce sufficient for the consumption of the neighbourhood; and some to my knowledge had not a bushel of corn brought to, or sold in, them for several weeks together; nay, the farmers in my neighbourhood, who had never complained of their crop, and who had no doubt but there was corn enough in the kingdom sufficient for two years home consumption, immediately pretended to apprehend a scarcity, and refused to sell at the price they freely sold the market-day preceding, so that either the royal authority convinced them that there was not corn enough in the kingdom for a year, or they artfully pretended to be so convinced by it.'

Our supposed farmer then proceeds to animadvert upon the schemes proposed in other publications, particularly in newspapers, all which he treats with great contempt; neither does

he consider even the engrossing of farms to be so great an evil as it has been represented. He shews that the clamour against farmers selling by sample is not so well grounded as is generally supposed, and that the practice can in no sensible degree affect the price of corn. He treats the charge of the farmers combining together as absurd and ridiculous; and though the parceling out the king's forests, and granting them to private persons on condition of inclosure and cultivation, might be of some public utility; yet the author cannot consider this measure as adequate to the evils complained of.

In the second letter he proceeds to point out the remedies, as those he has mentioned have all proved ineffectual. He thinks, from experience, that the taking of tythes in kind is the ruin of agriculture, the source of the poverty of farmers, of landlords losing their rent, of wretched parishes, of distresses of the poor, and all public evils complained of. He imagines that the taking tythes in kind disables the farmer from manuring well, and consequently renders him poor. We own we are not such adepts in agriculture as to pronounce whether his reasoning on this head is just and conclusive; however, we shall quote the remedy he proposes. 'The remedy (says he) I propose to apply to all these public and private disorders and complaints, is, that the legislature lay the axe to the root, and by one short act of parliament, abolish tythes in kind for ever; and in lieu thereof, give to all persons intitled to tythes, such a portion of the fair rent of every estate in the kingdom, now liable to tythe, as shall sufficiently recompense them for what they lose.'

The third letter contains the author's method of cultivating his farm, with tables and calculations to prove the truth of the principles he has advanced. Tho' he writes like a man of sense as to many particulars; yet we cannot assent to the remedy he proposes, because we really believe that England, since the introduction of paying tythes in kind, has enjoyed many years of peace and plenty.

29. *Some Observations upon selling the Assize of Bread. Recommended to the Perusal of all Magistrates, particularly at this Juncture.* 8vo. Pr. 1s. Kearsly.

The author of these Observations, which contain several matters of the highest importance to the poorer part of our fellow-subjects, seems to be a perfect master of his subject. After stating the several tables of the assize and price of bread, he makes the following remarks.

In a certain borough town in Wiltshire, where is a very considerable corn-market, the medium price of wheat at market the eighteenth of this instant October was fourteen pounds per load,



load, that is, seven shillings a bushel.—The magistrates in this town, as in many other places, have never set the assize of bread, but the price hath been constantly regulated by the bakers themselves, according to the price of wheat at the market; and the loaves exposed to sale pass under the denomination of pecks, half pecks, and quarters; and not under that of two shillings, twelve-penny, or six penny loaves, as is the practice in most places where the assize is set; in other words, the weight hath always continued fixed, the price only hath been varied by the bakers from time to time, according to the different price of wheat at market.

However, upon the universal clamour and tumult raised throughout the kingdom, chiefly among the poor (the vagrant, the idle, the dissolute, not the industrious poor) and either through ignorance, ostentation, false popularity, or some worse motive, so fatally countenanced, in the beginning, by persons of every rank,—respecting the high price of provisions and a deficiency in weight and goodness in the baker's bread,—the magistrates of this borough very properly interposed, and as the likeliest method of redressing the grievance (among other regulations) resolved for the future to set the assize of bread.

It is to be remarked, that at the very time when the medium price of wheat at the market was seven shillings a bushel, the bakers in this town delivered a loaf of eight pounds weight, (called by them a gallon) at one shilling; and upon inquiry it hath been found to be their usual practice to sell such loaf, (improperly called a gallon) at the same price, or nearly the same price that the gallon of wheat cost in the market, and in like manner their peck and quarter? Thus, when the best wheat yields sixteen pounds per load, or eight shillings a bushel in the market, the price demanded for their gallon loaf is one shilling, or perhaps twelve-pence-halfpenny.

Tho' there was too much ground for complaint of a deficiency in weight, and in some instances the gallon loaf was found to want several ounces of the eight pounds weight introduced at first by the bakers, and continued by custom in this town as the weight of their gallon loaf, yet was the evil by no means common: it affected one or two only of the trade; the bread in general held its weight of eight pounds, nor was it remarkably deficient in quality; for it must be further observed, that, in this town, only one sort of bread is made; the rich and the poor in that respect faring all alike; which regulation, if it deserves the name, took place on a complaint of the poor, (whether well founded or otherwise, it is not material to enquire) that the coarser sort of bread, called household bread, formerly made, tho' sold at a less price, did not afford the

nourishment, nor was in the end so cheap even to them, as the other.

‘ A resolution to set the assize of bread, as an effectual expedient to prevent the worst of frauds, could not but give general satisfaction : upon more mature reflection, however, several difficulties occurred, which had not been thought of before ; and, upon the whole, it was at length determined to drop the further prosecution of that scheme, at least for the present.’

The author complains of the adulteration in bread being as frequent in London as elsewhere, particularly with regard to its moisture, which, though one of the greatest perfections of good bread, is remarkably defective in this capital ; and that in proportion as any bread falls short of the standard required, in such proportion is the public injured, by setting the assize. He concludes with laying down some general rules for setting the assize of bread, on the practicability of which, especially in country places, we shall not pretend to determine.

30. *A Letter to a noble Lord, concerning the Complaints and Necessities of the Poor.* By a Country Gentleman. 8v. Pr. 6d. Bladon.

The professed design of this letter-writer is to recommend the use of pasturage, which the author thinks is too much neglected in favour of tillage. ‘ Instead (says he) of those grievous famines, that have formerly afflicted this kingdom, even in the golden days of Elizabeth, our markets have had a constant supply of grain, at very reasonable rates, to the great support and comfort of the people. This is an undeniable argument, in favour of an exportation ; and confirms the wisdom of the legislature, in the choice of that measure, and the extreme caution to be used in restraining a trade of such extensive utility. But, *est modus in rebus*—there is a point, to which an object may be pursued with safety and success ; but beyond which, it becomes injurious to the public, and requires restraint. An object has past that point, when it begins to interfere with another, of equal importance to the community, which in its further progress it would tend to destroy.

‘ At this critical point, tillage and pasturage appear to be at present arrived in this kingdom. The former has been insensibly gaining ground upon the latter ; and unless it receives a seasonable check, not only sufficient to prevent its further progress, but even to reduce its actual extent, it will in a few years be productive of the most fatal effects.

‘ It was observed before, allowing for the different valuation of coin, that corn has been much more plentiful and cheap, for many years past, that is, since the bounty allowed



for exportation, than it was formerly in this kingdom. But if modern times have been favourable to the people, in this article of subsistence, the main one indeed, there is a dreadful balance against it in every other article of food, especially in butcher's meat, and the productions of the dairy. But these are so necessary to the support of human life, so essential to the health, strength, and satisfaction of the poor, that they ought always to be kept within the reach of common labour and industry to attain. This they certainly are not at present. And as this evil does not proceed from a contingent cause, such as was the mortality among the cattle, which after a time would cease; but from a plan of cultivation, of a permanent increasing kind, which affords no prospect of relief, it is time the legislature should interpose its power, for the ease and preservation of the people. The wisdom of that assembly, directed by the variety of lights their extensive sphere of observation affords, will doubtless devise some expedient, to remedy this alarming evil; not a temporary expedient, fit only to remove a present inconvenience, but an expedient of a permanent efficacious kind, that shall reach the root of the disorder, and prevent its future growth and operation.

In the opinion of the public, this expedient must be, if not a total retrenchment, at least a reduction of the bounty upon exportation, that the farmers may be no longer induced, by the high profits upon corn, to convert all their lands into arable, and annihilate the pasture for the plough.

The reader from this quotation may form some idea of the author's drift; in other respects his pamphlet seems to be a hasty superficial performance.

31. *Humbly inscribed to Parliament. Two Letters on the Flour Trade, and Dearness of Corn. By a Person in Business.* 8vo. Pr. 1s. Flexney.

The first of these letters, we are told, was written by the author several years ago, when the complaints were much the same as at present, and the situation of things not unlike. The writer then examines the causes of the present scarcity, which he does not think is owing to engrossers; and says, that the writers who have treated of them have generally mistaken them.

But now, you will be ready to ask, if the schemes of these writers are merely imaginary, idle, and impertinent, may not something be done to reduce the price of grain?—undoubtedly there may.—If the high price be owing to a deficiency in the crop, let there be an immediate stop put to the exportation of it; suffer no English spirits to be made from corn; and let the

parts be opened for the free importation of foreign grain: and, to check the farmer in his unreasonable demands, let the bounty on wheat exported cease, when the price exceeds 8l. per load; and all exportation, when it exceeds 12 l.

The second letter is calculated for the present times of public scarcity, and contains the following very sensible observations,

‘Although the corn trade be of vast importance, and a capital consideration to the commercial and landed interest, yet whenever there is a great deficiency in the crop, as is the case this year, and wheat gets up to 12 l. per load, it is certainly wrong policy to give money for carrying it out of the land, or even to permit it to be done.

‘Every one seems sensible of this; and it is expected, from the wisdom and integrity of parliament, something will be done to reduce the high price of corn. Proclamations against fore-stallers and engrossers, I am confident, will do nothing towards it. The best expedient, perhaps, that can be thought of, as was observed in the former letter, is to put an entire stop to the exportation of all grain; to suffer none to be made use of in the distillery, till after another harvest; and, for the future, to limit the bounty to a lower price. When wheat exceeds 8l. per load, none should be allowed; when it exceeds 12l. no exportation. This would be a double check upon the farmers; the best means to prevent their extravagant demands, and obviate the just complaints of the poor, and all others.

‘To have public granaries in every county for laying up corn, and public mills to grind it for the benefit of the poor, is a scheme which has been proposed by some, and recommended by many; and undoubtedly these, under the care and directions of proper officers—*commissioners, comptrollers, agents, and their clerks and deputies*, would be an excellent institution, and answer most valuable purposes to some, though I will not answer for it that the poor, or the public, would be much the better for it.

As the cares and attention of the legislature are at this very time employed on the subject of these Letters, we thought the above quotations could not be deemed impertinent; but it might be thought highly so, should we presume to pronounce decisively as to their propriety.

32. *A Collection of Tracts, published between the Years 1729 and 1759, in the Defence and Explanation of Christianity and its Evidence, By Henry Stebbing, D. D. Late Chancellor of Sarum. Improved and prepared for the Press by the Author, and now republished: by Henry Stebbing, D. D. Morning Preacher to the Hon. Society of Gray's Inn. 8vo. Pr. 5s. Townshend.*

The editor informs us, that these tracts are printed exactly as they came from the hands of the author, who corrected them

not



not long before he died, with an inclination that they should some time or other be republished. The collection consists of the following pieces :

I. A Defence of Dr. Clarke's Propositions, on the Use and Necessity of Revelation ; in answer to the fourteenth chapter of a book entitled, Christianity as old as the Creation. Published in 1731.

II. A Defence of the Scripture History, so far as it concerns the resurrection of Jairus's daughter, the widow of Nain's son, and Lazarus ; in answer to Mr. Woolston's fifth discourse on our Saviour's miracles. Written in 1730.

III. A Discourse on our Saviour's miraculous power of healing. The cases treated of in this discourse are, 1. Jesus's casting the devils out of the madmen. 2. His healing the woman that was afflicted with an issue of blood. 3. His curing the woman that laboured under a spirit of infirmity. 4. His healing a man at the pool of Bethesda. 5. His giving sight to a man that was born blind. 6. His curing the man that was sick of the palsy. This tract is in answer to Mr. Woolston, and was written in 1730.

IV. An Examination of Mr. Warburton's second Proposition in his Divine Legation. In this tract the author endeavours to prove, from the Old and New Testament, that the doctrine of a future state was the constant belief of the Jewish church in every period of its existence. To this is added an Appendix containing Considerations on the Command to Abraham to offer up his Son Isaac. 1744.

V. The History of Abraham, in the plain and obvious meaning of it, justified ; against the objections of the author of the Divine Legation ; with a postscript on the types and typical evidence. 1746.

VI. A Letter to the Dean of Bristol ; occasioned by his new edition of the second volume of his Divine Legation. 1759.

Our author, having thrown together these controversial pieces in answer to Tindal, Woolston, and Warburton, takes a final leave of his Right Rev. antagonist with a true polemical spirit. ' Perhaps, says he, the author of the Divine Legation of Moses may not like his company ; but he has no right to complain. I point not at the MAN as to his real internal character (of which I know nothing) but I censure his WORKS, which hurt the cause he endeavours to support. Whatever excuse such writers may be entitled to, their errors certainly deserve correction ; for the mischief is the same, as the danger of an arrow or a cannon-ball is the same, whether it comes from the enemy with intention to destroy, or from the ill-pointed direction of a friend and ally.

' In reprinting these pieces I have not followed the example of the author in cramming the margin of my book with *second* thoughts, commonly worse than the *first*. I have left them to rest upon their original strength, and my business has been to contract rather than to enlarge. To this purpose I have struck out several passages which I thought might well be spared ; and the CONCLUSION of *the History of Abraham justified, &c.* which is for the most part personal, I have, in decency to his EPISCOPAL character (since acquired) entirely suppressed.

HENRY STEBBING.'

33. *Sermons on Practical Subjects.* By Robert Walker, one of the Ministers of the High Church of Edinburgh. 8vo. Pr. 5s. Knox.

A volume of sermons is frequently composed of insignificant disquisitions, arguments which have been a thousand times repeated, and inferences which are obvious to the meanest capacity. Authors in this department do not sufficiently consider, that there is a wide difference between preaching and publishing ; that in the former case they address themselves to a popular congregation ; in the latter to the learned world : and if there is nothing which is calculated to improve the understanding, or entertain the imagination, their works will soon be condemned to oblivion ; the ordinary class of readers will never support their reputation, nor perhaps become purchasers of their books, till they can buy them by weight among the lumber of the stalls. The world is sufficiently stocked with *plain, pious, and practical* discourses ; and, unless succeeding writers are able to cast a new light on some passages of scripture, or place some important subject of religion in a more conspicuous and striking point of view, they had better reserve their compositions for the edification of their hearers.

In the volume before us Mr. Walker has presented the public with eighteen discourses, which are written in an unexceptionable style, and abound with useful admonitions ; but they are destitute of those beauties which are necessary to attract the attention of a discerning reader. The author proceeds in the beaten track ; and we attend him without any considerable information or pleasure.

He seems to be an advocate for the doctrine of *irresistible grace*. ' No sin, he says, can exceed the merit of a redeemer's blood ; no lust can withstand the power of his victorious grace ; so that we may justly adopt the words of the returning prodigal, and say, as he did, that *in our father's house there is bread enough, and to spare.*'

As



As doctrines of this nature, when preached to the vulgar, may beget a false and unwarrantable dependence, we would add, that tho' there may be bread enough, and to spare, yet the unprofitable servant who refuses to work, has no pretensions to eat.

34. *A Sermon preached before the incorporated Society for the Propagation of the Gospel in foreign Parts; at their anniversary Meeting in the Parish Church of St. Mary le Bow, on Friday, February 21, 1766. By the Right Reverend Father in God, William Lord Bishop of Gloucester. 8vo. Owen and Harrison.*

In this discourse his lordship takes for his text these words of the angel to St. John—*Thou must prophecy AGAIN before many people, and nations, and tongues, and kings*—and with singular ingenuity discovers an allusion in them to the propagation of the gospel in America. He then proceeds to consider the state of religion among some of our colonists, the case of the free savages, and that of the savages in bonds.

Speaking of the first, he says, a miserable circumstance demands our attention. 'Our philosophic colonists, the very people whose fathers were driven, for conscience sake, into the waste and howling wilderness, are now as ready to laugh at that Bible, esteemed by their fathers the most precious relict of their ruined fortunes, as at their ruffs and collar-bands.'

With respect to the barbarous natives of the country, he observes, that before the gospel can be preached among them with any success, it is necessary to instruct them in the civil arts of life.

His lordship concludes his discourse with reflections relative to those vast multitudes which, as he expresses it, 'are yearly stolen from the opposite continent, and sacrificed by the colonists to their great idol, the god of gain.'

In his lordship's observations on these topics, there are strokes of genius which are not to be found in the generality of sermons.

35. *Primitive Christianity: or, a plain friendly Treatise to revive a true Spirit of Religion. In four Parts. Humbly addressed to all well-disposed Christian Ministers and People. By a sincere Friend to rational Religion. 8vo. Pr. 2s. Buckland.*

Though we are always desirous to encourage the least appearance of literary merit, yet we cannot find any thing in this performance which we can conscientiously commend, except the author's piety.

36. *A Letter to the Reverend ———; of Justification, or the vulgar Notion of imputed Righteousness shewn to be groundless.* By Joseph Jane, B. D. 8vo. Pr. 1s. 6d. Fletcher.

This writer informs us, that he was not at the pains of transcribing his letter, and that he made a point of not altering any thing.—This declaration, we make no doubt, is literally true, as the piece itself is amazingly confused and incorrect. The author, who affects this consummate indifference with respect to his publications, would be guilty of no greater impropriety, if he should intrude himself into the drawing-room at St. James's in his night cap and slippers. Every one would account for the singularity of his appearance, by supposing that he was subject to a mental disorder, which rendered him incapable of attending to the rules of decorum.

37. *The Propositions which occasioned the late Difference, and Separation in the Baptist Church at Whitehaven. With a Comment on the Propositions,* by John Johnson. *Also that Comment considered,* by John Huddleston. 8vo. Pr. 2s. Hawes.

These Propositions are extracted from the writings of Glas and Sandeman ||, and are supposed to contain their sentiments on some particular points of religion. They are examined and censured by Mr. Johnson, and defended by Mr. Huddleston. Some of the articles in dispute are more frivolous and impertinent than the questions which were formerly debated by the school divines.

38. *An Attempt to restore the supreme Worship of God, the Father Almighty. To which is now added a Dialogue between an Athanasian and a Unitarian. Written for the Use of poor Christians,* by George Williams, a Livery Servant. *The second Edition, with Additions and a Preface,* by T. A. O. T. C. O. A. D. 8vo. Pr. 1s. Becket.

We have already reviewed (see vol. xviii. p. 223.) the first edition of this pamphlet, which is now published with an additional preface against Athanasianism; or, as the author terms it, "the Athanasian impiety of three Gods." From this preface we learn very little more than that a Jew, and Job the African, when he was in England, believed only in one God. The author tells us, that the Mahometans are of the same opinion; that the disciples of Confucius, the Chinese

|| See some account of their notions, vol. xxi. p. 455.

\* The author of *The Conversion of a Deist*.



philosopher, decided the notion of a mortal God; that Casaubon declared he could prove, from many instances out of history, that this doctrine (viz. that of the Trinity) prevented more people from embracing the Christian faith, than any other thing he knew; and that Tindal, the celebrated deist, exposed Christianity on the same account.—This writer, we suppose, thinks himself extremely witty when he ridicules the Athanasian doctrine by the following parody: "I have three trees in my orchard, an apple-tree, a pear-tree, and a plum-tree: yet they are not three trees, but one tree." Our readers, we hope, will not expect that we should give them any more quotations in the same strain, though they abound in this preface. At the conclusion we are informed, that the author of this pamphlet lives at Tewksbury in Gloucestershire, is of an irreproachable character, a livery-servant, about fifty years of age, and has no despicable apparatus of mathematical instruments. As to the rest of this performance, we must refer the reader to our former review of it.

39. *The Scriptura Doctrine of the Deity of the Son and Holy Spirit, represented in two Sermons preached at Bristol, March 24, and April 21, 1765. Occasioned by a Pamphlet, entitled, An Attempt to restore the Supreme Worship of God the Father Almighty. By George Williams, a Livery-Servant. Together with some Animal-versions on the Preface to the second Edition of that Performance, by T. A. O. T. C. O. A. D. By Caleb Evans. 8vo. Pr. 1s. Buckland.*

Mr. Evans is a strenuous Athanasian, and defends his cause with some warmth and vivacity. As the pamphlet which gave occasion to these discourses is a crude and petulant performance, we do not altogether discommend his design. We have already \* taken notice of a letter in answer to Mr. Evans, and Mr. Evans's Reply, and should have given an account of this publication sooner, and in a more ample manner, if it had not, till this time, accidentally escaped our observation.

40. *A Short and Modest Reply, to a Book intitled, The Dutch Dispensary played. 8vo. Pr. 1s. Richardson.*

About the beginning of this, or towards the end of the last century, the noted Daniel de Foe was very deservedly exalted to the pillory for writing and publishing a libel upon the people of England, under the title of the True-born Englishman. The author of this Reply seems to stand forth as a candidate

\* See vol. xxi. p. 459. vol. xxii. p. 236.

for the same preferment; since, instead of answering the facts contained in a pamphlet we reviewed last month \*, he abuses the English nation for their ambition, selfishness, and ingratitude, in so gross a manner, and with so little regard to truth and reason, that we scarcely believe him serious. Indeed, we are inclined to think the publication before us is only meant as an introduction to a reply from some of the friends of Mr. Clifford's representatives, which may aggravate the charges already brought against our good allies.

After a dedication to a gentleman whom our author, in a note, very sagaciously and pertinently tells us, is possessed of the best collection of Flemish paintings, and one of the completest cabinets of curiosities, in Europe, the Replier treats the author of *The Dutch Displayed* with the greatest rancour, whom he supposes first to be a Dover pirate, and then a wasp. • Queen Elizabeth next comes in for her share of abuse, and she gives way to James I. and his successors (king William excepted).

The author mentions the inhuman massacre at Amboyna, and the cruelties and injustice practised towards Mr. Clifford and his representatives in such a slight superficial manner, as must convince every reader, that if serious, he is a most stupid writer; and if ironical, a most insipid buffoon.

We have already disapproved † of national reflections thrown out for the faults or crimes of individuals; but when those faults or crimes are justified by the present generation, who refuses to give the sufferers any redress, the guilt and injustice becomes their own.

41. *The Medley, in Eighteen Numbers. Published for the Benefit of a Private Charity.* 8vo. Pr. 2s. 6d. Williams.

From some passages in this publication, we are inclined to think, that, instead of a *private*, it should have been printed, 'For the benefit of a *public* charity,' situated about the purlieus of Moorfields, where the author might have had a pennyworth for his money. The performance itself is so very desultory, that we can give no favourable character of it: however, we should be far from finding fault with the reader who meets with any kind of entertainment in it—But, harkee, Mr. Medley, you have made two or three blunders about your boasted motto. In the first place, you have made Juvenal the author of false Latin, as well as of a line he never wrote, 'Admoveo templum et farre litibæ,' which you ascribe to *Juvenal*, alludes, if we mistake not, to the last line of the second Satire of Persius;

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\* See page 311. † Idem, *ibid*.



‘Hæc cedo ut admoveam templis, & farre litabo.’

In the next place, Mr. Medley, you have given us two of the vilest lines that ever appeared in print, (from one Wentworth's magazine) upon the death of the duke of Cumberland, and with them we shall take our leave of your performance.

With tears embalm the sacred urn,

In wisdom, valour, virtue, never to return.

42. *The Hairy Giants: or, a Description of two Islands in the South Sea, called by the Names of Benganga and Coma, discovered by Henry Schooten, of Harlem, in a Voyage begun in January 1669, and finished October 1671. Written in Dutch by Henry Schooten, and Englished by P. M. Gent. 8vo. Pr. 6d. Spilsbury.*

This relation by Schooten, before the late discoveries made by Mr. Byron, was generally thought to be exaggerated, if not romantic. The voyage here spoken of was begun in 1669, on the first of January, in the Flying Falcon. Having passed through the Streights of Le Maire, the crew on the tenth of September following fell in with the land, or island, of Benganga, and found themselves in the latitude of fifty degrees thirteen minutes south, and two hundred seventy-five degrees thirty minutes of longitude. Here an European (who was a Portuguese) appeared in a canoe, which was rowed by the giants. Being invited to come on board the ship, he willingly accepted the invitation; and in return, on taking leave, invited the crew to pay him a visit at his house on shore, which was situated in a town, consisting of about a thousand houses, of which he was cacique, or king. Upon their landing, he entertained them plentifully with roasted venison and wine. Upon conversing with him, they found that his name was Vasques de Pagna; that he had been shipwrecked on the coast, and was the only one of the crew who was left alive. After suffering prodigious hardships, travelling for two days, he fell in with the Hairy Giants, who were ready to adore him, as thinking him of celestial origin. The princess Glumdalclitch, daughter to the king, even fell in love with and married him, and her father was so well pleased with the match, that he gave our Portuguese two hundred slaves, with whom he erected a town, which was called after his name.

Vasques de Pagna, after concluding his narrative, introduced his guests to the princess, who was near twelve feet high, and his eldest son was above that stature. His second son and eldest daughter were proportionably tall, but as smooth as any Europeans. The hospitable Vasques had converted his wife, family, and subjects to the Christian religion, and baptized them

them all. Before he dismissed his guests he repeated his generous entertainment, and gave them an account of the government, religion, and customs of the inhabitants; with the nature of the soil, and the several commodities of the island Benganga, for so it was called. According to his relation, the father-in-law of our Portuguese was absolute monarch of the island, and had forty kings who paid him an annual tribute; but all the inhabitants (except those under Valques) worshipped the devil, who was often visible to them. As to other particulars, especially an imaginary map of the island, with the representation of a hairy giant and the generous Valques, we must recommend our reader to the pamphlet itself, in which he may find some entertainment, though we cannot vouch for the veracity of all its contents.

43. *A Letter to the Right Reverend the Lord Bishop of Gloucester; in which the Divine Legation of Moses is vindicated, as well from the Misapprehensions of his Lordship's Friends, as the Mispresentations of his Enemies: and in which his Lordship's Merit as a Writer, are clearly proved to be far superior to the Encomiums of his warmest Admirers.* 8vo. Pr. 1s. Nicoll.

They who have an inclination to see a jocosé and ironical examination of the propositions upon which the learned bishop of Gloucester endeavours to support his famous Demonstration, will find entertainment in this letter.

The author humorously pretends, that his lordship's real, though concealed design, in undertaking the *Divine Legation*, was to try, how a work, constructed on false principles, would be received by the world.

Your lordship, he says, has seen your work at home admired by the many, and patronized by the great. Abroad, quoted by the ingenious, and translated by the learned; whilst your lordship, enjoying the fruits of this admiration and patronage in one of the highest dignities of the church, sat smiling at the encomiums of your friends, and the objections of your enemies. Smiling, my lord, to think that though your work has attracted the attention of all Europe, and your friends and enemies have for several years been waging war on your account, no one has ever, before me, dived into the real design of that publication. But they have all, hitherto, mistaken irony for seriousness; commendation for satire; sophistry for argument; and ridicule for reason. The former proving themselves fools, by reasoning wrong from right principles: concluding, that *because* your lordship cannot err, *therefore* the arguments in the *Divine Legation* must be good. The latter, according to Mr. Locke's definition, proving themselves madmen, by



by reasoning *right* from *wrong* principles. For they, taking for granted that your lordship was serious, concluded, that *because* your book contained *bad* logic, *therefore* your lordship *was* in an *error*.

But in the light in which I have now placed your work, which, I am persuaded, is the only true one, how do your abilities beam forth with unrivaled lustre! What a surprising ductility of genius do you exhibit! How almost incredible is it, that one of such extensive learning should so well perform the part of a smatterer, and that the ablest reasoner in the world should personate so naturally the character of a sophist.

An attack of this kind, though less formidable in its appearance, is more extensive in its effects, than the learned and elaborate reasoning of Stebbing and Sykes.

44. *Plutarch's Lives abridged, from the original Greek, illustrated with Notes and Reflections, and embellished with Copper-plates.* 7 Vols. 18mo. Pr. 14s. Newberry.

This abridgment is both well intended and well executed, and if properly perused, must contribute equally to the amusement and instruction of young people in the Greek and Roman history. It is well known that Plutarch has great merit as an antiquary and an historian; but, as the latter, he partakes so much of the qualities of the former, that young minds are apt to be disgusted with his tedious narration of facts, which, to say the truth, are neither interesting nor instructive, and which this abridger has carefully omitted.

45. *The Peerage of England. A complete view of the several Orders of Nobility, their Descents, Marriages, Issue, and Relations; their Creations, Armorial Bearings, &c. &c. &c.* By Mr. Knobler. 12mo. Pr. 3s. Baldwin.

That this Peerage has several material defects, must appear, upon a cursory examination, to any person who is the least conversant in the histories of our noble families. Were those mistakes corrected, it might prove an useful *Vade Mecum* to such as delight in the study of heraldry.

46. *The Marine Volunteer: containing the Exercise, Firing, and Evolutions of a Battalion of Infantry. To which is added Sea-duty, &c.* By Lieutenant Terence O'Loughlen. 8vo. Pr. 5s. Griffin.

As we do not pretend to be professed judges of tactics and military discipline, the only observation we shall make on this performance is, that the author complains, seemingly with great reason, of the discouragement the marine service (one of the most

most useful in war) lies under from their officers being precluded from exchanging for the army; a hardship, which, according to Mr. O'Loghlen, must highly discourage and dispirit them, as the most deserving among them can never rise above the rank of lieutenant-colonel.

47. *A Series of Letters for the Use of Young Ladies and Gentlemen, in French and English.* By Mary Guilhaemin. 8vo. Pr. 1s. Dixwell.

This collection is so much in the namby-pamby kind, that it is below criticism, and deserves only contempt.

48. *The compleat Art of writing Love-Letters, or the Lover's best best Instructor, &c. &c. To which are added some elegant Forms of Messages for Cards.* 12mo. Pr. 2s. Richards.

This collection is equally contemptible with that contained in the last article; but, as the reader will perceive from its title, it may prove much more hurtful, as it may employ many an industrious cook-maid in endeavouring to kindle the torch of Hymen, when she ought to be lighting the kitchen-fire.

49. *A Plan for founding in England, at the Expence of a great Empress, a Free University for the Reception not only of her proper Subjects, but also People of all Nations and Religions; particularly the Borderers upon her own Dominions. To which there will be added, a Sketch of an Universal Liturgy for the Use of Foreign Students. In English, Latin, and French.* By John Free, Doctor in Divinity. 8vo. Pr. 1s. Sandby.

In this pamphlet the author recommends Newington Butts as a proper situation for this projected university. He treats of the form, the revenues, the discipline, and the regimen of this house of learning in several chapters. He then displays the advantages which would arise from this institution, and subjoins a specimen of an universal liturgy in English, French, and Latin. This plan, he says, was presented to the Russian ambassador, but pirated, decried, and sunk by some English *fascals*, who had no idea of its grandeur and utility.

As the Critical Reviewers would not willingly incur the indignation of Dr. FREE, we wish him all imaginable felicity in the contemplation of his ideal edifice, till it is carried into execution by some wise and munificent prince or princess, and the original projector is elected provost, and immortalized as the founder in the annals of posterity.